THE
JEWISH CHRONICLE.
(ספר זכרון)

ESTABLISHED 1841.

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NO. 1,323.—NEW SERIES.] FRIDAY, AUGUST 10, 1894;—AB 8, 5654. [PRICE 2D.

The Charge for Announcements of Births, Marriages, Deaths, &c., is 3/6 for 5 lines—about 28 words—and 6d. per line after.]

BIRTHS.

GRUNEBAUM.—On the 8th of August, at 16, Pembridge-gardens, W., the wife of I. GRUNEBAUM, of a son.

MARKS.—[By Cable.]—On the 25th of July, at Claremont, Hospital-hill, Johannesburg, the wife of J. H. MARKS (née Clara Jacobs), of a daughter.

ROSENBERG.—On Tuesday, August 7th, ה׳מנחם אב at 1, St. Andrew's-lane, Formby, the wife of MARKS ROSENBERG, of a son. No cards.

SALTIEL.—On the 3rd of August (Ab 1st), at Fairlight House, Kilburn-square, N.W., the wife of WOOLF SALTIEL, of a son. No cards.

SOLOMONS.—On the 5th of August, at 453, Mile End-road, E., the wife of HENRY S. SOLOMONS (née Esther A. Romain), of a daughter. Relatives and friends kindly accept this, the only intimation.

FIANCÉS.

WEBER : HARTSILVER. — ROSA, the only daughter of Mr. and Mrs. W. WEBER, 54, Colveston-crescent, Dalston, to ISIDORE, 106, Hatton-garden, E.C., the third son of Mr. and Mrs. A. HARTSILVER, of Plock. American and Colonial papers please copy. No cards.

DEATHS.

COHEN.—On the 6th of August, at 480, Edgware-road, NATHAN COHEN, aged 84. Deeply mourned by his sorrowing wife and family. Shiva, 321, Edgware-road.

COHEN.—On the 6th of August, at 480, Edgware-road, NATHAN COHEN, aged 84, father of Mrs. Morris Jacobs, Liverpool-road, Islington, Mrs. Lewis Solomon, Tottenham-court-road, Mrs. Jack Lyons, Edgware-road, Mr. Moss Cohen, Bloomsbury-street, Mr. B. Cohen, Regent-square. Mourned by his sorrowing wife, children, and grand children. God rest his dear soul in peace.—Shiva at 321, Edgware-road.

DEFRIES.—On Friday, the 3rd of August, ראש חדש מנחם אב at 4, Raven-row, Spitalfields, BETSY, the dearly beloved wife of I. L. DEFRIES, aged 45, daughter of Moses Levy, of 18, Sandringham-road, Dalston. Deeply lamented by her sorrowing husband, children, father, brother, sisters, and a large circle of friends. May her dear soul rest in peace. American and Australian papers please copy.

HARRIS.—On the 6th of August, at 24, New-street, Houndsditch, after long suffering AMELIA, relict of the late HYAM HARRIS, mother of Samuel and Rachel Harris, Mrs. A. Jacobs, Mrs. A. Benkel, and sister of Mr. D. Samuels, of Portsmouth, in her 66th year. May her soul rest in peace.

JACOBS.—On the 1st of July, at the residence of her brother, 188, Clapham-road, ESTHER JACOBS, aged 84.

LYONS.—On the 15th of July, at Mashonaland, S.A., EDWARD, youngest son of REBECCA and the late SAMUEL LYONS, of 32, Newcastle-street, Whitechapel, aged 36. Deeply mourned by his sorrowing mother, brother, and sister. May his dear soul rest in peace. Shiva, 33, High-street Aldgate, E.C.

MAYERS.—On the 5th of August, at 5, Leslie-street, Mile End, E., after a long and painful illness, ABRAHAM, son of the late FANNY and HARRY MAYERS, of New York, and beloved nephew of Esther and Boen Isaacs, aged 28. God rest his soul.

PHILLIPS.—On the 7th of August, at Brighton, ISAAC PHILLIPS, of 86, High-street, Islington, London, N., aged 64. Deeply mourned by his sorrowing wife and relatives. May his dear soul rest in peace. Shiva at 86, High-street Islington.

SELIM.—On the 3rd of August, at 22, Bernard-street, Russell-square, ISAAC SELIM, dearly beloved brother of Mrs. S. Cohen, of "Berea" Woodchurch-road, Mrs. L. Sternberg, of West-end-lane, and Mr. Henry Selim, of Jermyn-street, aged 75.

SELIM.—On the 3rd of August, at 22, Bernard-street, Russell-square, ISAAC SELIM, in the 76th year of his age.

TEBBITT.—On the 4th of August, at 10, Russell-square, W.C., ADA, the dearly beloved daughter of SARAH and PHILIP TEBBITT, aged 7 years.

IN MEMORIAM.

In ever loving memory of our dearly beloved wife and mother, ADAH ISAACS, who died at Margate, August 9th, 1892.—89, Bedford-place, W.C.

IN MEMORIAM.

In loving memory of my dear husband, ADOLPH STRAUSS, who departed this life August 7th, 1890, corresponding with the 21st Ab, 5650. Deeply mourned by his sorrowing wife.

In memory of our dear mother, ELIZABETH, the widow of the late JUDAH GREEN, who departed this life on the 8th of August, 1888. Beloved in life and in death deeply lamented.

MR. and Mrs. ABRAHAMS, of 18' St. Paul's-road, Canonbury, return their most sincere THANKS to their numerous friends, for their kind visits, cards, and letters of condolence during their Shiva for their darling baby, Bertram Samuel. God rest his dear soul.

MR. MAURICE BERNSTEIN returns sincere THANKS for the many kind marks of sympathy received during the week of mourning for his dearly beloved wife.—95, Brooke-road, Stoke Newington, N.

MR. and Mrs. M. BLACKSTON, with Mr. and Mrs. H. BLACKSTON, and Messrs. J. and F. BLACKSTON, return their sincere THANKS for kind visits, letters and cards of condolence received during the week of mourning for their dearly loved daughter and sister, LILLY BERNSTEIN. God rest her soul.—145, Roundhay-road, Leeds.

MR. LOUIS DAVIS and Mr. J. D. PHILLIPS returns sincere THANKS for visits, letters, and cards of condolence, consequent upon the loss of their beloved sister and mother.

MRS. ISAAC DAVIS, Mrs. HENRY SILVER and Mr. HENRY NATHAN, return their sincere THANKS for kind visits, cards, and letters of condolence received during the week of mourning for their beloved brother, N. J. Nathan, of Sacramento, California.—35, Compton-terrace, Highbury, N.

MR. S. LEVY and CHILDREN return THANKS for letters, cards, and visits of condolence received during their week of mourning for their late lamented mother.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

CENTRAL SYNAGOGUE,
GT. PORTLAND-STREET, W.

THIS Synagogue is closed during certain necessary repairs. Due notice will be given of the re-opening, which is expected to be at the end of this month.

BY ORDER.

CUTLER STREET SYNAGOGUE,
CUTLER STREET, HOUNDSDITCH.

THE Wardens and Members of the above Synagogue tender their sincere THANKS to Messrs. BARNATO BROS., for their kindness in defraying the expenses of redecorating the above Synagogue, and giving a donation in memory of their father.

UNIVERSITY COLLEGE, London.—The Session of the Faculties of Arts and Laws, and of Science (including the Indian and Oriental Schools and the Departments of Applied Science and the Fine Arts), begins on October 2nd. Introductory lecture at 3 p.m. by Professor M. J. M. Hill, M.A., D.Sc., F.R.S. Students are admitted to all classes so long as there is room without previous examination.

The Session of the Faculty of Medicine commences on October 1st. Introductory lecture by Professor H. R. Spencer, M.D.

Prospectuses and regulations relating to exhibitions, &c. (value £2,000) may be obtained from the College, Gower-street, W.C.

The Boys' School re-opens September 17th.

The College is close to the Gower-street Station.

J. M. HORSBURGH, M.A.,
Secretary.

STEPNEY JEWISH SCHOOLS.

ERRATUM in last week's list: Per Horace Mocatta, Esq. For E. L. Mocatta, Esq., £20, read E. L. Raphael, Esq., £20.

RECEIVED, from Mr. L. E. WHITE, 125, Harrow-road, London, a donation of £2 2s. towards the Aberdeen Hebrew Congregation.

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Mrs. Lucas, London...	£10	10	0
Alderman Fandel Philips, London	3	3	0
Rt. Hon. W. L. Jackson, M.P. ...	2	2	0
Alderman Alfred Cooke, J.P. ...	1	1	0
Lawson Walton, Esq., Q.C., M.P.	1	1	0
P. A. Benas, Esq., Liverpool ...	1	1	0
J. Sloman, Esq., Leeds		10	0

Further donations will be thankfully received by the Very Rev. Dr. H. Adler, Chief Rabbi, 22, Finsbury-square, London, N. Saffer, Esq., 19, Brunswick-place, Leeds, and H. Moses, Esq., 14, Trafalgar-street, Leeds.

No. 8 NOW READY.

"PALESTINA:"

The Chovevi Zion Quarterly.

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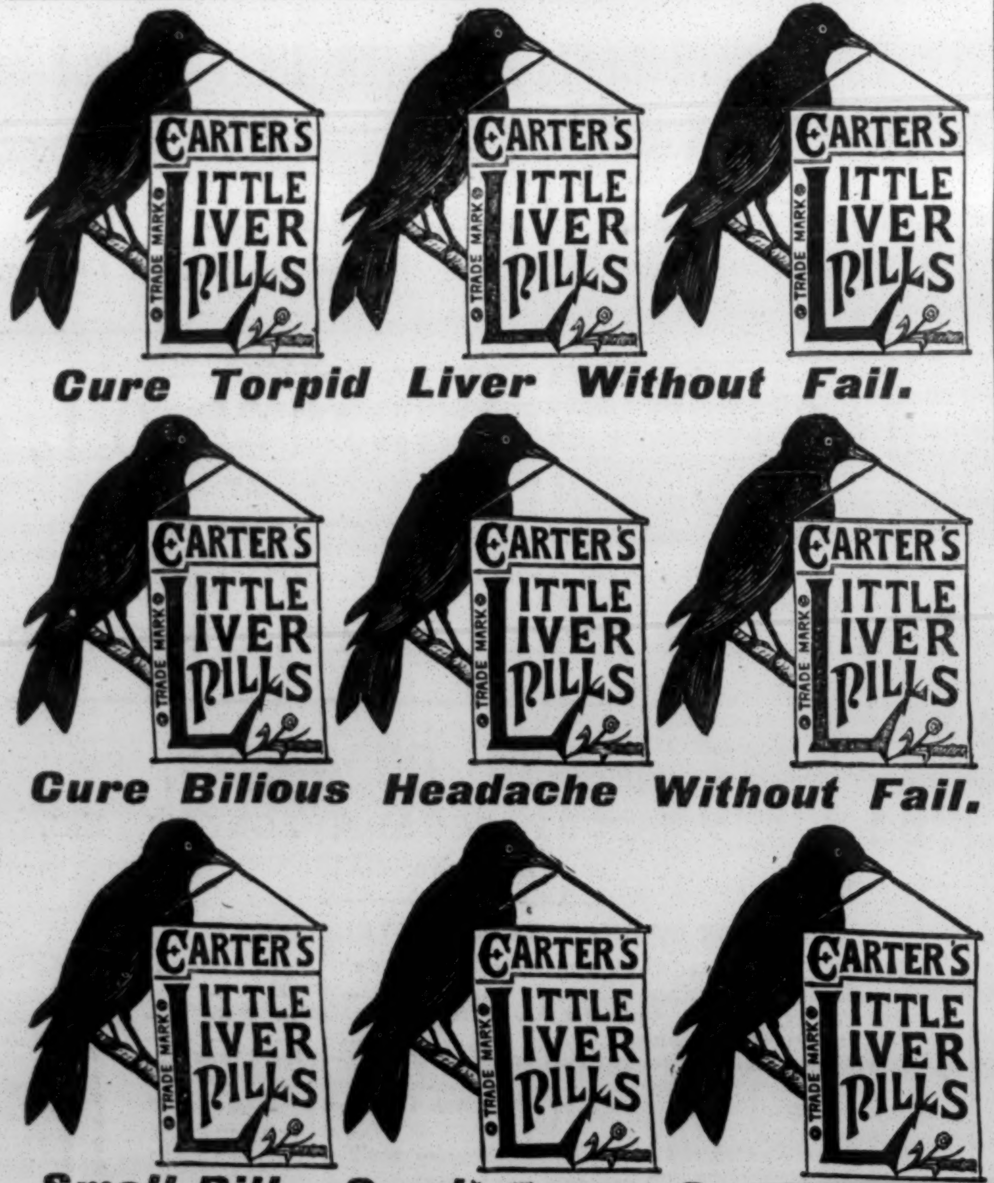

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Calendar for the Week.

Day of Week	Hebrew Date.		Civil Date.		PORTION.	HAPHTORAH.
Fri.	Ab	8	August	10	דברים Deut. I. 1 to iii 22. Deut. iv. 25-40.	Isaiah I. 1-27. Jeremiah viii, 13 to xi. 23.
Sat.		9		11		
Sun.		10		12		
Mon.		11		13		
Tues.		12		14		
Wed.		13		15		
Thurs.		14		16		

This day (Friday), Sabbath commences at 7.

Sabbath terminates to-morrow at 8·17.

Sunday next, August 12th, will be the Fast of Ab (נדחה).

The הפסקה to morrow evening will be at 7·45, and the Fast will terminate on Sunday evening at 8·15.

Meetings for next Week.

◆

Monday, August 13.
Jews' Hospital and Orphan Asylum, Meeting of House Committee, at the Institution, 2·30.
Jewish Board of Guardians, Russo-Jewish Conjoint Committee, 4·15; Industrial Committee (rota), 4·30.
Tuesday, August 14.
Jewish Board of Guardians, Relief Committee (rota) 3·30.
Wednesday, August 15.
Jewish Board of Guardians, Loan Committee, 4·30.
Thursday, August 16.
Jewish Board of Guardians, Relief Committee (rota) 3·30.

NOTES OF THE WEEK.

◆

When a man like the Marquis of Salisbury steps outside the arena of politics, the regret expressed by Goldsmith must always recur, that he and others like him are compelled to give up to party what was meant for mankind. Few addresses of the kind will have such deep-reaching effect as that delivered by the late Prime Minister in the Sheldonian Theatre on Wednesday. He did not, as he said in anticipation, add much or anything to scientific knowledge already acquired, but he gave an immense and invaluable impetus to the means of such knowledge by a timely reminder to its devotees of the vast area of ignorance that surrounds the small oasis of mastered fact. There is no ignorance so dense as that which is ignorant of its ignorance, and science, which has discovered so much, is too apt to become unconscious how few in comparison with the total are the pebbles it has picked up on the shore of the unknown. The immense stride which science took when Darwin developed the principles of selection, quite naturally caused a spirit of self-sufficiency to become engendered. Lord Salisbury has done well to utter words which must warn men of science that the much they know is, after all so little, and must encourage them to new researches in the vast realm which lies before them.

◆

From a religious point of view Lord Salisbury's address is altogether satisfactory. People do not, as he observed, nowadays make their religious opinions depend upon the theories which for the moment are used to string together the facts of science, nor do their scientific opinions depend upon religion. Nevertheless, Lord Salisbury's abundant proof that evolution, and even natural selection, do not by themselves account for nature's phenomena and his homage to the alternative of a guiding and controlling power, must tend to make for a closer cohesion between science and religion, which, though never divorced, were seriously estranged thirty years ago. That Lord Salisbury's view is not altogether original, makes it, if we may say so, the more valuable, seeing it is to such a man of science as Kord Kelvin that we must go to find Lord Salisbury's directing guide upon this point. Nor can we refrain from remarking how the rapid march of science seems to reveal more and more clearly that to the most refined and foremost intellects the Jewish idea of oneness in creation most surely accords with what the deepest research has shown to imply, the great truth of our existence and being. What science and learning are gradually giving by infinite pains and labour to the latter-day world, was rendered by inspiration to our untutored forefathers almost before they had reached that point of moral development which could class them as civilised. The religious genius of Israel reached at a bound the conceptions which accumulated researches are now proving by slow degrees

◆

The Return of Alien Immigration for July was published on Wednesday, and it shows that Lord Salisbury was mistaken when he said that alien arrivals in this country had increased and were increasing. On the contrary, there is a steady and appreciable decrease. After deducting sailors, the aliens who were not stated to be *en route* to America that arrived in July were 3,165, against 3,415 in July, 1893. If we include sailors, of whom Lord Salisbury alleged, many were in reality destitute aliens who worked their passage to this country, then the difference is more marked. The figure for July, 1894 (including sailors), is 3,935, against 4,399 for July, 1893. These returns seem to show that we may look for a decrease in the aggregate figures for the year, seeing that July is usually a heavy month for immigration. Up till now the seven months of this year show a falling off of over 2,500 from the figure for the similar period last year. Aliens not *en route* for America in the first seven months of 1893 numbered 25,894, as against 23,347 for 1894. In each year the number of sailors included in the return was about the same, so that they do not materially affect the comparison.

◆

Apropos of the introduction of Lord Salisbury's Bill—which by-the-bye it is now officially announced, will not be further proceeded with—one of the legal periodicals gives a somewhat useful resumé of the law concerning the Immigration of Aliens. Between Magna Charta and the French Revolution it was, we are told, deemed a matter of State policy to encourage the entry into England of foregin merchants and workmen, and this policy was steadily pursued. Occasionally there was an interruption, mainly owing to the jealousy of English trade guilds. But as a matter of fact except in regard to papists there was no exclusion practised. Upon the outbreak of the French Revolution however, the absence of constitutional machinery for coping with objectionable foreigners was so far recognised that a series of Alien Acts were passed (33 Geo. 111., c. 4; 45 Geo. 111., c. 155; 55 Geo. 111., c. 54), and since that date there has been no significant assertion, except by Lord Ellenborough in debate in 1816, that the Crown had any prerogative in time of peace to expel an alien. When the entry of the alien had once been allowed or effected he would apparently have the same rights and obligations in English law as any citizen, and an attempt to expel him could be combated by habeas corpus, as is done now in the United States even under their stringent Immigration Acts. This writ is recognised by the Extradition Acts as available to foreigners, and the plea of Act of State is not one available as to any act done within the body of the realm. On the expiration of the Alien Acts of George 111., further legislation on the subject was for a while deemed needless, and the result is that the only act as to alien immigration is the mild and statistical 6 and 7 Wm. IV., c 11, under which the names and addresses and number of immigrant aliens are ascertained.

◆

It was the French Revolution and the Irish rising of 1848 which led to the passing of the Alien Act of 1848 (11 and 12 Vict., c. 20). This Act has from time to time expired and been renewed. Its last reappearance on the Statute Book was as a schedule to the Crimes Act of 1882, in which position it was a fertile source of diplomatic difficulty with the United States. The Acts of George III. were directed against French revolutionists and emissaries of the Republic or Empire. Those of 1848 and 1882 were chiefly aimed at the Fenian propaganda. Since 1880 the British colonies have taken the further step of passing exclusion Acts, directed against the Chinese. The validity of these Acts cannot be questioned, and no serious constitutional question was raised till the case of Chun Teeong Toy, which came to the Privy Council. That case was ultimately decided on the construction of a colonial statute; but the Judicial Committee uttered an important *obiter dictum* against the existence of any right of action by an alien in respect of his exclusion from the colony. This *dictum*, though it may be good law, was uttered on "insufficient provocation" and hence is not binding on English Courts. Part I., therefore, of Lord Salisbury's Bill, would have erected the right of exclusion, which is now at most doubtful, into a distinct statutory power.

◆

The dinner at which Dr. Adler was entertained by a distinguished body of colleagues at Marienbad, on Saturday last, was not merely a well-deserved personal compliment, but must be looked upon as a graceful acknowledgment of the charitable efforts of the Jewish community of England on behalf of the victims of the Russian persecution. Without claiming any undue share in this benevolent work, in which the affiliated organisations abroad largely participated, the Russo-Jewish Committee here is fairly entitled to a just meed of praise. It had a task of great magnitude and difficulty to discharge, and by the sound principles which it applied, and the administrative skill and practical wisdom with which it disbursed the funds entrusted to it, that body was enabled to settle in life, either here or abroad, hundreds of families who would otherwise have been stranded in a slough of despond. At the same time, the Marienbad banquet was a tribute of no little distinction to the high position and personal accomplishments of our Chief Rabbi. The Rabbinate of England occupies a unique position, for its jurisdiction is co-extensive with the British Empire, and, like it, represents a unity of traditional policy and purpose. Under wise and statesmanlike guidance Anglo-Judaism may progress into a healthy development and become an ideal pattern for other communities to follow.

◆

We have been and still are favoured by the presence in England of Professor Dr. Bacher, of the Buda-Pest Seminary, and of his accomplished wife. Dr. Bacher's fame as one of the foremost living labourers in the field of Jewish science had long preceded him. He on his part will see enough, we trust, during his stay here to convince him that there is no justification for the taunt that his favourite study has been unable to get a foothold "on the other side of the sea." One subject for regret suggests itself in connection with visits of this kind: they are generally co-incident with the end of the Season, the suspension of communal activity, and the dispersion of the more representative members of Anglo-Jewry to the various holiday resorts. It would be most desirable if the appearance in this country of the leaders of Jewish thought abroad could be occasionally so timed, with due regard to their own occupations, as to fall in with our period of greatest activity, when our visitors could see our institutions in full swing, and might benefit us not a little by their candid and enlightened criticism. At the present moment Metropolitan Jewry bears a cold and inanimate aspect which is somewhat misleading as to its normal condition.

◆

Even at other times, however, our reception of distinguished strangers is not conducted under a faultless system. It is more or less a matter of pure accident whether they make any sort of acquaintance with Anglo-Jewish life and hospitality. In the days of Sir Isaac Lyon Goldsmid, or of Sir Moses Montefiore, it rarely happened that an Israelite renowned for learning or public service landed on these shores without being drawn into the circle, and experiencing the genial hospitality of these exemplary hosts. Though the tradition has not been allowed to perish altogether, it has hardly been maintained with its old vigour, and certainly not to a degree commensurate with the development of the community in wealth and social standing. There are a few families among us whom it is quite unnecessary to designate by name, but who would by common consent be regarded as entitled to represent the community at large. Upon them should devolve the graceful privilege of entertaining those who have an initial claim to a cordial reception. One of the most valuable services "The Maccabæans" have rendered—a service alone sufficient to justify their existence—is that they have been exceedingly vigilant and have rarely failed to extend a fraternal welcome to visitors, whether Jews or Gentiles, who have deserved well of our community, and whom it is a delight to honour. But the Maccabæans are not in perpetual session. Besides, it was to the individual rather than to the collective body that the exhortation of the Rabbi was addressed, "Let thy house be a meeting-place for the wise."

◆

An interesting statement referred to in Mr. Schechter's review of Dr. Berliner's "Jews of Rome," reminds us that the ancient synagogue organisation did not altogether ignore the position and influence of woman. The inscriptions on the catacombs at Venosa speak not only of a "Pater Synagogæ," but also of a "Mater Synagogæ," whose functions, however, are not very clearly defined. Schürer surmises that the term was merely a title of courtesy given to aged and meritorious members of the synagogue. We venture the suggestion that "Mater Synagogæ" was but the equivalent of the Hebrew, "Mother in Israel," to which Deborah originally laid claim, not apparently on grounds of physical maternity. A noteworthy figure the *Parnessa*, the Reviewer's "Lady Parnass" must have been in mediæval Italy. It is gratifying to learn that she was not merely the grammatical feminine of Parnass, but led a life of merciful and beneficent activity on her own account. We are much mistaken if the character does not survive to our time, though the term may have become obsolete.

◆

Undoubtedly the influence of women in the busy life of the community has of late years been growing apace. In educational and charitable work the Jewish woman is to the fore. The synagogue testifies to her handiwork. She makes as good a "President" or "Chairman" as her husband or her brother, and sometimes a better. The home is no longer the Jewess's prison: she is blessed above those whose whole life had to be passed in the tent: מנשים באהל תבורך. We should not even be surprised if, with a professedly democratic constitution like that of the modern synagogue, the question of female suffrage should at no distant date have to be dealt with. A not inconsiderable number of ladies are members of our synagogues in their own right; they have to contribute to the support of their own congregation and to aid in bearing the burdens of the general community, and they may not unreasonably object to a treatment which is apt to rouse manly indignation to a lofty pitch—viz., taxation without representation. In regard to the choice of a minister, for instance, so long as the present method prevails of popular election to the sacred office, it is difficult to see on what grounds the vote should be denied to those lady seatholders who have no husband or father to represent them.

◆

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Preaching a few Sabbaths ago, the Rev. A. A. Green engaged his congregation upon a question which Mr. Joseph Jacobs had asked when examining the Religion Classes at Hampstead: "What is the difference between a Creed and a Commandment, and which of the two is religiously the more valuable?" Since one of our foremost preachers found sufficient in it on which to base a discourse, there is little need to point out the significance of the question. Regarding Creed as man's profession and Commandment as what man does, Mr. Green had not much hesitation in awarding to the latter the palm of importance in a sermon of much force and no little eloquence. But rivers have tributaries and a large question has many points of view. To say that what a man does is altogether of more importance than what he thinks is very well. But are not deeds the result of Creeds, is not conduct governed by belief? If this is so then the latter act to the former as seed, and as such are manifestly, for good or for ill, of supreme importance. That this is so there can be little doubt: Men do not often act up to their Creed, they never act beyond it. Hence creed is to no small extent ideal—the goal as well as the propelling force.

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OBITUARY.

MR. LOUIS SCHLOSS, OF MANCHESTER.

Death has removed a familiar figure from Manchester Jewish circles in the person of Mr. Louis Schloss, who died at Brighton on the 1st inst. in his 73rd year. Born in Hamburg, the deceased came to this country when a young man, and helped to establish the house of Schloss Bros., of London and Manchester. Distinguished by certain peculiarities which rather attracted than repelled, he at times manifested a brusqueness that lent piquancy to a temperament in which geniality and generosity were inextricably blended. He had a good word for everybody, and seldom did a harsh word escape his lips. Modesty was his chief characteristic, and no stronger opponent than he could be found to all kinds of ostentation. Mr. Schloss was not an advocate for the "centralisation" of charity, and perhaps to this circumstance may be attributed the fact that his offices were frequently besieged by applicants who were never sent away empty-handed; nevertheless, he was a warm supporter of all communal institutions. In him the poor have lost a good friend, ever ready to give and advise. For many years Mr. Schloss was presiding Warden of the Reform Congregation of Manchester, the duties of which office absorbed a good deal of his time and attention. Commerce had not destroyed his taste for intellectual pursuits. A diligent reader, he was well versed in Jewish literature, and could hold his own in a Biblical or philological disputation. Although indifferent to ceremonialism, he might be called a "pious" man, if the word be taken in its best sense, and piety be interpreted as a willingness ever to do good and to befriend one's fellow-creatures. Truly, then, may it be said of him זכר צדיק לברכה.

The funeral took place at Manchester on Friday, his last resting-place being contiguous to that of his daughter, Mrs. Benas, who had survived her mother by some years. Among other relatives and friends present were his brothers, Messrs. Leopold and Daniel Schloss, names well-known in the metropolitan community. Surviving the deceased are three daughters and one son, Mr. D. P. Schloss, an active worker in the community, being a member of the Committees of the Board of Guardians and the Jews' School, Warden of the Reform Synagogue and President of the Jewish Working Men's Club in Manchester.

M.

Mr. Isaac Snowman has been awarded the British Institution Scholarshi in Painting, of £50, tenable for two years.

Mr. F. S. Spiers, son of the Rev. B. Spiers (Dayan), obtained "Honours" in Experimental Physics at the recent Intermediate B.Sc. Examination. He has also gained a medal for electricity and magnetism, taking a first-class honours certificate from the Science and Art Department.

The *Building News* of Saturday contains an illustration of No. 9, Cavendish Square, a block of flats on a somewhat more elaborate scale than those in most other situations, erected from the designs of the joint architects, Mr. Lewis Solomon, F.R.I.B.A., and Mr. E. Carrington Arnold, of 55, New Broad Street.

The Badge and Chain of Office to be presented to Mr. Alderman Marcus Samuel, Sheriff-elect, is being made at George Kenning's Manufactory, Little Britain, E.C.

CORRESPONDENCE.

PROVINCIAL MINISTERS.

Sir,—The vital point of the interesting discussion which has been going on in your columns on the above important question, appears to have been divined in your editorial of last week, when commenting on the absence of any real ecclesiastical authority in the provinces. The gentlemen who minister to the spiritual wants of our provincial congregation, and for the matter of that in the metropolis, can hardly in any sense be called Rabbis, which they ought to be if the maintenence of Judaism in its traditional character is to be upheld. Unfortunately, we are too anxious to ape the customs of our neighbours and to provide Jewish curates who are to preach a monthly sermon, and instruct the children of the congregation in the Chief Rabbi's Code of Hebrew and Religion. This catalogue of duties, however, is eminently distasteful to a mixed congregation, whose ideas of a spiritual leader are based on piety and learning. Their ideals of the proper functions of a minister may not be the same as ours, but they are entitled to respect. Indeed, it is only by proceeding to some extent in accordance with the views and desires of the governed that any real progress can be ultimately effected. As a first step for securing the confidence of their congregants, it is imperative that Jewish ministers should possess the התרת הוראה. Now, Sir, it seems strange that such a degree, which comes within the curriculum of Jews' College, should never have been bestowed on any one of its alumni. The reason surely cannot be due to any intellectual inferiority on the part of the students who are there taught. These latter have uniformly distinguished themselves in University competitions, and there is no reason whatever to suppose that they could not be prepared for this Rabbinical diploma just in the same way as the students at Dr. Hildesheimer's College in Berlin and in many other places abroad. Is there then any occult and unfathomed reason why this necessary archstone of a Jewish minister's training should be withheld in England? If there is any evil from which, as a community, we undoubtedly suffer, it is the excessively centralised system which has been organised in our ecclesiastical *régime*. As you pertinently point out no provincial minister possesses any powers of initiative, and the slightest religious matter that may occur in any congregation has to be referred to headquarters for decision. No wonder that ministers are looked upon and treated with disdain under such a system. There is, of course, no need to establish ecclesiastical tribunals in every small *Kehillah*, but the least that can be done is to create District Ecclesiastical Boards where all necessary matters could be dealt with. Judaism is a democracy, and many of its best men fail to see why such tight bonds should be drawn around us. The sooner they are relaxed, and our clergy emancipated from the apron-strings in which they are held, the better it will be for the future of Judaism in this country. Not till we have a free and enlightened ministry, able and capable of directing their flocks in righteous ways, shall we be successful in raising the moral status of our brethren in the provinces.

Yours obediently,

Alpha.

THE PRICE OF KOSHER MEAT.

On reading the statement in your issue of the 3rd inst., concerning the supply of kosher meat to the poorer Jewish classes in Russia, my thoughts were drawn to the conditions the Jews of London are compelled to submit to in order to obtain kosher meat. These may be realised in every household by comparing the price paid for meat, with the wholesale prices current for the week; thus carcases of prime Scotch and English beef averaged 6d. per pound, while American and Canadian cattle slaughtered at Deptford and Birkenhead only averaged 4d. to 4½d. per pound by the carcase. Bearing in mind that these prices include the sirloins and rumps, which possess an increased commercial value, thus reducing the proportionate cost of those parts of the carcase usually sold as kosher, then it will be seen that the enforced tax of Russia shrinks into insignificance when compared with the voluntary tax that the poorer Jewish classes of London are compelled to submit to. A terrible responsibility rests upon the Shechita Board, who have allowed such a condition of things to creep into existence, and permit it to continue.

Yours obediently,

D. Tallerman.

Martineau's Buildings, 6, Christian Street, E.,
August 7th, 1894.

THE "LIVING WAGE" OF A MINISTER.

Sir,—Will you kindly grant me a small space in the valuable columns of your journal to enable me to reply to Mr. H. I. Lyon's letter which appeared in your impression of the 3rd inst, under the heading: "The 'living wage' of a Minister." I take leave to inform Mr. Lyon that I am not in the Jewish ministry, so that I am unfortunately precluded from becoming a candidate for the lucrative post of minister to the North West London Synagogue. Mr. Lyon puts forward as an excuse for the miserable pittance offered by the synagogue named for the services of a minister the fact, of which I am well aware, that the congregation is a small one, but he forgot to add "a well-to-do one," who, in my humble opinion, should untie their purse strings and pay their minister an adequate salary, and if they are not prepared to do that, then let them close their synagogue and return to their "Alma Mater," the North London Synagogue, which I understand is within fifteen minutes' easy walk of their own, where there is room enough to accommodate them all, and at the same time their children would be enabled to receive an excellent religious education. Mr. Lyon also writes: "Any gentleman accepting the post is not compelled to subsist on the small salary, but is at liberty to devote the major portion of the work to any occupation consistent with his position." How very kind and thoughtful! But is Mr. Lyon or any of the other members of the North West London Synagogue prepared to find their minister that additional employment which they are willing he should undertake? If so, it would be as well to state that in their advertisement, and the amount of the additional income that would accrue to him therefrom, thus saving him from taking a leap in the dark.

Yours obediently,

Henry Worms.

102, St. Mary's Road, Southampton,
August 5th, 1894.

RECEIVED.

Jewish Branch Children's Country Holiday Fund: W. K. C. C., 7/6; Mrs. B. S. Marks, 5/-.

City of London School.—The name of Albert Simmons has to be added to the list of Jewish prize-winners at this school. He gained the Mathematical Prize in the new First Class.

Cooling, Refreshing, Invigorating.—One of our most eminent Generals has declared that the best and safest drink for the hot weather is Pure Tea. Horniman's Tea has long been famous for strength of liquor delicacy of flavour and delicious aroma. Horniman's Tea being absolutely Pure and of the young spring growths only, can be used as a constant beverage with good results.—[Advt.]

has from time to time expired and been renewed. Its last reappearance on the Statute Book was as a schedule to the Crimes Act of 1882, in which position it was a fertile source of diplomatic difficulty with the United States. The Acts of George III. were directed against French revolutionists and emissaries of the Republic or Empire. Those of 1848 and 1882 were chiefly aimed at the Fenian propaganda. Since 1880 the British colonies have taken the further step of passing exclusion Acts, directed against the Chinese. The validity of these Acts cannot be questioned, and no serious constitutional question was raised till the case of Chun Teeong Toy, which came to the Privy Council. That case was ultimately decided on the construction of a colonial statute; but the Judicial Committee uttered an important *obiter dictum* against the existence of any right of action by an alien in respect of his exclusion from the colony. This *dictum*, though it may be good law, was uttered on "insufficient provocation" and hence is not binding on English Courts. Part I., therefore, of Lord Salisbury's Bill, would have erected the right of exclusion, which is now at most doubtful, into a distinct statutory power.

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The dinner at which Dr. Adler was entertained by a distinguished body of colleagues at Marienbad, on Saturday last, was not merely a well-deserved personal compliment, but must be looked upon as a graceful acknowledgment of the charitable efforts of the Jewish community of England on behalf of the victims of the Russian persecution. Without claiming any undue share in this benevolent work, in which the affiliated organisations abroad largely participated, the Russo-Jewish Committee here is fairly entitled to a just meed of praise. It had a task of great magnitude and difficulty to discharge, and by the sound principles which it applied, and the administrative skill and practical wisdom with which it disbursed the funds entrusted to it, that body was enabled to settle in life, either here or abroad, hundreds of families who would otherwise have been stranded in a slough of despond. At the same time, the Marienbad banquet was a tribute of no little distinction to the high position and personal accomplishments of our Chief Rabbi. The Rabbinate of England occupies a unique position, for its jurisdiction is co-extensive with the British Empire, and, like it, represents a unity of traditional policy and purpose. Under wise and statesmanlike guidance Anglo-Judaism may progress into a healthy development and become an ideal pattern for other communities to follow.

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We have been and still are favoured by the presence in England of Professor Dr. Bacher, of the Buda-Pest Seminary, and of his accomplished wife. Dr. Bacher's fame as one of the foremost living labourers in the field of Jewish science had long preceded him. He on his part will see enough, we trust, during his stay here to convince him that there is no justification for the taunt that his favourite study has been unable to get a foothold "on the other side of the sea." One subject for regret suggests itself in connection with visits of this kind: they are generally co-incident with the end of the Season, the suspension of communal activity, and the dispersion of the more representative members of Anglo-Jewry to the various holiday resorts. It would be most desirable if the appearance in this country of the leaders of Jewish thought abroad could be occasionally so timed, with due regard to their own occupations, as to fall in with our period of greatest activity, when our visitors could see our institutions in full swing, and might benefit us not a little by their candid and enlightened criticism. At the present moment Metropolitan Jewry bears a cold and inanimate aspect which is somewhat misleading as to its normal condition.

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Even at other times, however, our reception of distinguished strangers is not conducted under a faultless system. It is more or less a matter of pure accident whether they make any sort of acquaintance with Anglo-Jewish life and hospitality. In the days of Sir Isaac Lyon Goldsmid, or of Sir Moses Montefiore, it rarely happened that an Israelite renowned for learning or public service landed on these shores without being drawn into the circle, and experiencing the genial hospitality of these exemplary hosts. Though the tradition has not been allowed to perish altogether, it has hardly been maintained with its old vigour, and certainly not to a degree commensurate with the development of the community in wealth and social standing. There are a few families among us whom it is quite unnecessary to designate by name, but who would by common consent be regarded as entitled to represent the community at large. Upon them should devolve the graceful privilege of entertaining those who have an initial claim to a cordial reception. One of the most valuable services "The Maccabæans" have rendered—a service alone sufficient to justify their existence—is that they have been exceedingly vigilant and have rarely failed to extend a fraternal welcome to visitors, whether Jews or Gentiles, who have deserved well of our community, and whom it is a delight to honour. But the Maccabæans are not in perpetual session. Besides, it was to the individual rather than to the collective body that the exhortation of the Rabbi was addressed, "Let thy house be a meeting-place for the wise."

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An interesting statement referred to in Mr. Schechter's review of Dr. Berliner's "Jews of Rome," reminds us that the ancient synagogue organisation did not altogether ignore the position and influence of woman. The inscriptions on the catacombs at Venosa speak not only of a "Pater Synagogæ," but also of a "Mater Synagogæ," whose functions, however, are not very clearly defined. Schürer surmises that the term was merely a title of courtesy given to aged and meritorious members of the synagogue. We venture the suggestion that "Mater Synagogæ" was but the equivalent of the Hebrew, "Mother in Israel," to which Deborah originally laid claim, not apparently on grounds of physical maternity. A noteworthy figure the *Parnessa*, the Reviewer's "Lady Parnass" must have been in mediæval Italy. It is gratifying to learn that she was not merely the grammatical feminine of Parnass, but led a life of merciful and beneficent activity on her own account. We are much mistaken if the character does not survive to our time, though the term may have become obsolete.

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OBITUARY.

MR. LOUIS SCHLOSS, OF MANCHESTER.

Death has removed a familiar figure from Manchester Jewish circles in the person of Mr. Louis Schloss, who died at Brighton on the 1st inst. in his 73rd year. Born in Hamburg, the deceased came to this country when a young man, and helped to establish the house of Schloss Bros., of London and Manchester. Distinguished by certain peculiarities which rather attracted than repelled, he at times manifested a brusqueness that lent piquancy to a temperament in which geniality and generosity were inextricably blended. He had a good word for everybody, and seldom did a harsh word escape his lips. Modesty was his chief characteristic, and no stronger opponent than he could be found to all kinds of ostentation. Mr. Schloss was not an advocate for the "centralisation" of charity, and perhaps to this circumstance may be attributed the fact that his offices were frequently besieged by applicants who were never sent away empty-handed; nevertheless, he was a warm supporter of all communal institutions. In him the poor have lost a good friend, ever ready to give and advise. For many years Mr. Schloss was presiding Warden of the Reform Congregation of Manchester, the duties of which office absorbed a good deal of his time and attention. Commerce had not destroyed his taste for intellectual pursuits. A diligent reader, he was well versed in Jewish literature, and could hold his own in a Biblical or philological disputation. Although indifferent to ceremonialism, he might be called a "pious" man, if the word be taken in its best sense, and piety be interpreted as a willingness ever to do good and to befriend one's fellow-creatures. Truly, then, may it be said of him זכר צדיק לברכה.

The funeral took place at Manchester on Friday, his last resting-place being contiguous to that of his daughter, Mrs. Benas, who had survived her mother by some years. Among other relatives and friends present were his brothers, Messrs. Leopold and Daniel Schloss, names well-known in the metropolitan community. Surviving the deceased are three daughters and one son, Mr. D. P. Schloss, an active worker in the community, being a member of the Committees of the Board of Guardians and the Jews' School, Warden of the Reform Synagogue and President of the Jewish Working Men's Club in Manchester.

M.

Mr. Isaac Snowman has been awarded the British Institution Scholarshi in Painting, of £50, tenable for two years.

Mr. F. S. Spiers, son of the Rev. B. Spiers (Dayan), obtained "Honours" in Experimental Physics at the recent Intermediate B.Sc. Examination. He has also gained a medal for electricity and magnetism, taking a first-class honours certificate from the Science and Art Department.

The *Building News* of Saturday contains an illustration of No. 9, Cavendish Square, a block of flats on a somewhat more elaborate scale than those in most other situations, erected from the designs of the joint architects, Mr. Lewis Solomon, F.R.I.B.A., and Mr. E. Carrington Arnold, of 55, New Broad Street.

The Badge and Chain of Office to be presented to Mr. Alderman Marcus Samuel, Sheriff-elect, is being made at George Kenning's Manufactory, Little Britain, E.C.

CORRESPONDENCE.

PROVINCIAL MINISTERS.

Sir,—The vital point of the interesting discussion which has been going on in your columns on the above important question, appears to have been divined in your editorial of last week, when commenting on the absence of any real ecclesiastical authority in the provinces. The gentlemen who minister to the spiritual wants of our provincial congregation, and for the matter of that in the metropolis, can hardly in any sense be called Rabbis, which they ought to be if the maintenence of Judaism in its traditional character is to be upheld. Unfortunately, we are too anxious to ape the customs of our neighbours and to provide Jewish curates who are to preach a monthly sermon, and instruct the children of the congregation in the Chief Rabbi's Code of Hebrew and Religion. This catalogue of duties, however, is eminently distasteful to a mixed congregation, whose ideas of a spiritual leader are based on piety and learning. Their ideals of the proper functions of a minister may not be the same as ours, but they are entitled to respect. Indeed, it is only by proceeding to some extent in accordance with the views and desires of the governed that any real progress can be ultimately effected. As a first step for securing the confidence of their congregants, it is imperative that Jewish ministers should possess the התרת הוראה. Now, Sir, it seems strange that such a degree, which comes within the curriculum of Jews' College, should never have been bestowed on any one of its alumni. The reason surely cannot be due to any intellectual inferiority on the part of the students who are there taught. These latter have uniformly distinguished themselves in University competitions, and there is no reason whatever to suppose that they could not be prepared for this Rabbinical diploma just in the same way as the students at Dr. Hildesheimer's College in Berlin and in many other places abroad. Is there then any occult and unfathomed reason why this necessary archstone of a Jewish minister's training should be withheld in England? If there is any evil from which, as a community, we undoubtedly suffer, it is the excessively centralised system which has been organised in our ecclesiastical *régime*. As you pertinently point out no provincial minister possesses any powers of initiative, and the slightest religious matter that may occur in any congregation has to be referred to headquarters for decision. No wonder that ministers are looked upon and treated with disdain under such a system. There is, of course, no need to establish ecclesiastical tribunals in every small *Kehillah*, but the least that can be done is to create District Ecclesiastical Boards where all necessary matters could be dealt with. Judaism is a democracy, and many of its best men fail to see why such tight bonds should be drawn around us. The sooner they are relaxed, and our clergy emancipated from the apron-strings in which they are held, the better it will be for the future of Judaism in this country. Not till we have a free and enlightened ministry, able and capable of directing their flocks in righteous ways, shall we be successful in raising the moral status of our brethren in the provinces.

Yours obediently,

Alpha.

THE PRICE OF KOSHER MEAT.

On reading the statement in your issue of the 3rd inst., concerning the supply of kosher meat to the poorer Jewish classes in Russia, my thoughts were drawn to the conditions the Jews of London are compelled to submit to in order to obtain kosher meat. These may be realised in every household by comparing the price paid for meat, with the wholesale prices current for the week; thus carcases of prime Scotch and English beef averaged 6d. per pound, while American and Canadian cattle slaughtered at Deptford and Birkenhead only averaged 4d. to 4½d. per pound by the carcase. Bearing in mind that these prices include the sirloins and rumps, which possess an increased commercial value, thus reducing the proportionate cost of those parts of the carcase usually sold as kosher, then it will be seen that the enforced tax of Russia shrinks into insignificance when compared with the voluntary tax that the poorer Jewish classes of London are compelled to submit to. A terrible responsibility rests upon the Shechita Board, who have allowed such a condition of things to creep into existence, and permit it to continue.

Yours obediently,

D. Tallerman.

Martineau's Buildings, 6, Christian Street, E.,
August 7th, 1894.

THE "LIVING WAGE" OF A MINISTER.

Sir,—Will you kindly grant me a small space in the valuable columns of your journal to enable me to reply to Mr. H. I. Lyon's letter which appeared in your impression of the 3rd inst, under the heading: "The 'living wage' of a Minister." I take leave to inform Mr. Lyon that I am not in the Jewish ministry, so that I am unfortunately precluded from becoming a candidate for the lucrative post of minister to the North West London Synagogue. Mr. Lyon puts forward as an excuse for the miserable pittance offered by the synagogue named for the services of a minister the fact, of which I am well aware, that the congregation is a small one, but he forgot to add "a well-to-do one," who, in my humble opinion, should untie their purse strings and pay their minister an adequate salary, and if they are not prepared to do that, then let them close their synagogue and return to their "Alma Mater," the North London Synagogue, which I understand is within fifteen minutes' easy walk of their own, where there is room enough to accommodate them all, and at the same time their children would be enabled to receive an excellent religious education. Mr. Lyon also writes: "Any gentleman accepting the post is not compelled to subsist on the small salary, but is at liberty to devote the major portion of the work to any occupation consistent with his position." How very kind and thoughtful! But is Mr. Lyon or any of the other members of the North West London Synagogue prepared to find their minister that additional employment which they are willing he should undertake? If so, it would be as well to state that in their advertisement, and the amount of the additional income that would accrue to him therefrom, thus saving him from taking a leap in the dark.

Yours obediently,

Henry Worms.

102, St. Mary's Road, Southampton,
August 5th, 1894.

RECEIVED.

Jewish Branch Children's Country Holiday Fund: W. K. C. C., 7/6; Mrs. B. S. Marks, 5/-.

City of London School.—The name of Albert Simmons has to be added to the list of Jewish prize-winners at this school. He gained the Mathematical Prize in the new First Class.

Cooling, Refreshing, Invigorating.—One of our most eminent Generals has declared that the best and safest drink for the hot weather is Pure Tea. Horniman's Tea has long been famous for strength of liquor delicacy of flavour and delicious aroma. Horniman's Tea being absolutely Pure and of the young spring growths only, can be used as a constant beverage with good results.—[Advt.]

GOLD MEDAL PARIS 1889.

BRAND & CO'S.
PRESERVED PROVISIONS SOUPS &
SPECIALTIES FOR INVALIDS
ESSENCES of BEEF, MUTTON, VEAL & CHICKEN,
BEEF TEA, TURTLE SOUP & JELLY
MEAT LOZENGES &c:
SOLE ADDRESS No. 11, LITTLE STANHOPE ST. MAYFAIR. W.

BEFORE LEAVING TOWN
EVERYONE SHOULD INSURE AGAINST
BURGLARY AND HOUSEBREAKING,
WITH THE
Ocean Accident and Guarantee Corporation, Limited.
ESTABLISHED 1871.
The oldest Corporation transacting this class of business. Gross Assets £356,000. The Corporation also transact Accident, Sickness Fidelity Guarantee, Employers' Liability, and Mortgage Insurance.
Agent, HENRY H. HYAMS, 8, Duke St., Aldgate, E.C.
LIFE, FIRE, AND GENERAL INSURANCE AGENT.

Now Selling Cattle, the Property of James Cowie, Esq., Westfield, Stonehaven, Kincardineshire.

FINEST KOSHER BUTCHER'S IN LONDON.
L. E. WHITE.
BUTCHER,
125, Harrow-road, Edgware-road, W.,
AND AT
196, PORTOBELLO ROAD.

BATTY'S NABOB SAUCE
BATTY'S NABOB PICKLES

Batty & Co.'s Olives.
The Finest Oil for Fish Frying
IS
BATTY & CO.'S
In Half-Gallon and 1 Gallon Bottles,
SPECIALLY ADAPTED for JEWISH COOKERY.
Their OLIVES, Spanish and French
In Bottles or Casks,
ARE OF THE FINEST GROWTH THIS SEASON
Ask your Grocer to obtain them for you
123 and 125, FINSBURY PAVEMENT, LONDON, E.C.

"Cadbury's"
"THE TYPICAL COCOA OF ENGLISH MANUFACTURE ABSOLUTELY PURE."
The Analyst.
No Chemicals Used
(As in many of the so-called Pure Foreign Cocoas)
MANUFACTURERS TO HER MAJESTY.

BROWN & POLSON'S
35 Years World wide reputation
CORN FLOUR

THE GREAT COAL TAR DISINFECTANT
(NON-POISONOUS).
PREVENTS THE OUTBREAK OF ALL INFECTIOUS DISEASES.
THE PERFECT PURIFIER.
"JEYES' FLUID" THE BEST DISINFECTANT.
59 MEDALS AND DIPLOMAS.
Sold by all CHEMISTS, GROCERS and OILMEN.

Reckitt's Blue.
See that you get it! As bad makes are often sold.

THE
TEMPERANCE PERMANENT BUILDING SOCIETY,
OF 4, LUDGATE HILL,
is prepared to make ADVANCES PROMPTLY and CHEAPLY on HOUSE PROPERTY. The Board meets weekly, and
Having Large Funds in Hand,
Early Settlements are facilitated.
Law Costs Low. Redemptions Easy.
Shares issued bearing 4 per cent. interest. Deposits received at 3 per cent. interest. Either investment withdrawable at short notice.
APPLY TO EDWARD WOOD SECRETARY.

BEFORE CROSSING THE CHANNEL
If you wish to have a Pleasant Trip, perfectly free from Sea-Sickness, buy a Bottle of
LAMPLOUGH'S
PYRETIC SALINE
AND TAKE IT WITH YOU. ANY CHEMIST WILL SUPPLY IT FOR HALF-A-CROWN.
TESTIMONY.
"Three years ago I crossed the Atlantic, and during that and other voyages I found LAMPLOUGH'S PYRETIC SALINE the only thing that had any GOOD EFFECT on SEA SICKNESS. My Saloon Berth was often visited by applicants for supplies, and I became quite popular in consequence.
"D. HARRIS,
"Dean Street, Liskeard."
Messrs. Lamplough and Co.,
Holborn.

The Jewish Chronicle.
LONDON: FRIDAY, AUGUST 10, 1894.—5654.

PLANS FOR THE PROVINCES.

MUNICH has come to the fore with a useful object-lesson. Under any conditions, it will be a matter of more than ordinary difficulty to find a fit successor to the late Munich Rabbi, Dr. JOSEPH PERLES,—a man as widely esteemed for his scholarship as he was locally loved for his devotion to the duties of his office. We now hear that the Munich congregation does not intend to appoint their new Rabbi by open competition. In fact, the method proposed is precisely the one suggested by us so often, and repeated last week. What is practicable for Munich ought not to be impossible for us. Hence we have considerable hope that our ministers will, at no remote date, be chosen at the advice of a small and carefully picked body of selectors, and not as the result of a contested election.

The subject we are glad to see continues to arouse general interest, though the discussion has narrowed itself to the case of the Provincial Ministry. This is, in all conscience, a sufficiently difficult problem. We laid bare last week the root of the evil, but as it is hardly to be expected that a radical improvement can be effected in the near future, it remains for us to indicate some steps which might have an immediate effect in bettering the outlook.

We believe that the provincial congregations would greatly gain by the establishment of District Unions for certain common purposes, and by the frequent interchange of pulpits. Let us deal with the latter point first. One point in the arrangement would be that more frequent visits should be paid to the provinces by metropolitan ministers. Each metropolitan minister might spend one month every year in the provinces. We see no practical difficulty, the plan would afford pleasure and profit to the country congregations; and, a cynic might add, pleasure and profit to the metropolis at the same time. That the plan is feasible, the example of the Canons of the Church of England proves. They go into residence at their respective cathedrals for two months in the year, occasionally for more than this, yet no grave dislocation of their family life occurs in consequence. And it would surely be best that the metropolitan minister live with his family amid the provincial congregation to which he is delegated. He would have more lasting influence on them, could his manner of living be seen. There are no purer or more refined homes than those of our ministers. Secondly, there should be a more frequent interchange of pulpits among the provincial ministers themselves. This point is so obvious that it needs no argument to enforce it. Lastly, one or two ministers, or laymen with the necessary qualifications, might be appointed for the special purpose of visiting the Provinces periodically, when they would examine the schools informally, preach, and what is better still give secular addresses on subjects of Jewish history and religion. We should attach considerable importance to the last-named branch of the duties of these travelling ministers. There is in the Provinces—we are excluding Manchester, which has an honourable record in this regard—too little done to interest the Jewish public in Judaism, there is no consistent effort to make instruction amusing, and thus keep alive that love for Jewish literature and history which is at the bottom of Jewish solidarity. The local ministers are not without reproach. They make spasmodic efforts to form literary societies, and to organise social gatherings which may be educational as well, but they allow themselves to be cramped and stopped too easily. It is here that a breath from without may bring fresh life. We know of one instance in which a now flourishing society was founded in this way. An energetic member of a congregation, which shall be nameless, invited a distinguished lecturer to give an address. The lecturer assented, rather to the dismay of the inviter. But he was equal to the occasion. Within a week he had founded a society—with himself as President—and the lecturer was duly received and heard. This society now works well and has produced excellent results. We cite this example as an indication of what might be done by the periodical delivery of good, amusing and instructive secular addresses by lecturers from London. It would keep local efforts alive, to say the least.

Partially to make these interchanges possible, but partially also for other advantages, we make the further suggestion of District Unions for the provinces. Such Unions should on no account resemble the United Synagogue, as the conditions are altogether unfavourable to such a Scheme, nor is there any call for a closer union with the metropolis. The Board of Deputies, the Provincial Ministers' Fund, and the office of Chief Rabbi are sufficient bonds. But a Union for common local purposes is altogether another thing, and its good effects would be very tangible and real. In the first instance, if several small congregations were even slightly bound together, there would be generated a higher and broader public opinion which would render impossible many of the petty troubles that now weary out the lives of our provincial clergy. The Parnass, who felt himself bound to justify his conduct to other parnassim, would be less liable, than he is in his present unfettered freedom, to indulge in the paltry pastime of minister-baiting which now constitutes, we fear, a large item in the attractions of provincial Wardenship. In short, these District Unions would do for the provinces what the United Synagogue has done for the metropolis: they would create a real public opinion, and public opinion keeps sects from persecution and narrowness.

To enumerate all the good results we anticipate from such Unions would occupy too much space. Let us merely mention two further points, the one educational, the other charitable. The District Union would make a local Jewish Educational Board a possibility. At present, especially in the smaller congregations, the religious education of the children is not always under competent management. This is mainly due to the fact that the smallness of each congregation renders it unlikely to find in its midst a body of men competent to direct a religious school. But a District Union would also imply a union of forces for this purpose also. So, too, with the administration of charity. Some provincial congregations have far more than their share of travelling mendicants. At present, the policy of each congregation is to pay the *schnorrer's* railway ticket to the nearest other congregation, and to give the Schnorrer a trifle besides. This encourages the class, and a lazy, good-for-nothing class it is. It is obvious that a District Union for charitable purposes would tame such birds of prey and birds of passage. And in many other ways the relief of the poor would be better regulated were there a proper Board for investigating cases and making enquiry into enlightened methods of relief. In the larger provincial towns, such as Manchester, Birmingham, Liverpool and Leeds, there are already very ably managed Jewish Boards of Guardians, but in most of the smaller congregations the administration of relief is haphazard and wanting in method. These are but a few of the advantages likely to result from the establishment of District Unions. The local magnates would have their attention turned from petty concerns of internal administration to weighty matters of moment to the community at large. If each provincial congregation can be made to feel that it is an important item of an important whole, then there will be no difficulty about the status of the local ministers.

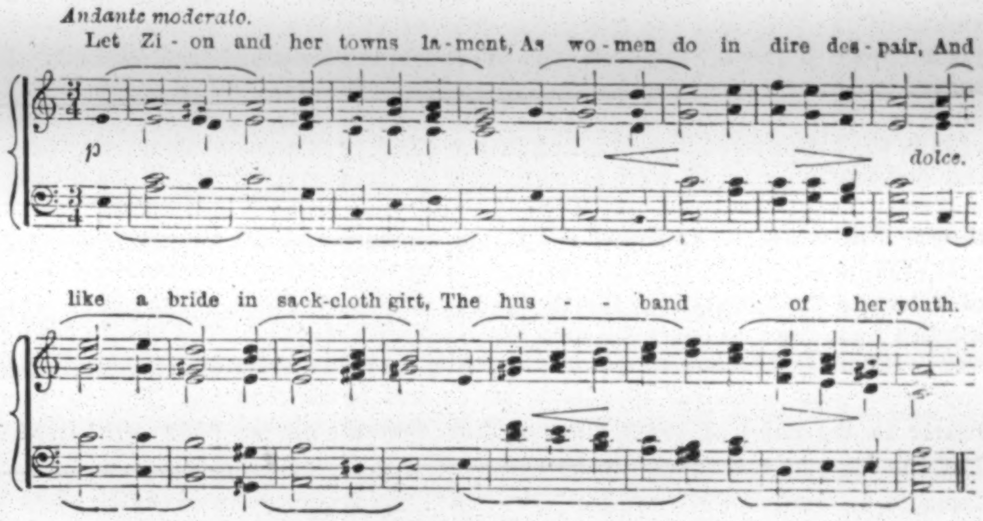
אלי ציון.

A DIRGE FOR THE FAST OF AB.

FROM THE HEBREW,

BY ELSIE DAVIS.

TRADITIONAL MELODY.


Andante moderato.
Let Zi - on and her towns la - ment, As wo - men do in dire des - pair, And
like a bride in sack-cloth girt, The hus - - band of her youth.
p
dolce.

Let Zion and her towns lament,
As women do in dire despair,
And like a bride in sackcloth girt,
    The husband of her youth.

The holy Temple desolate,
Through sins committed by her flock,
Intrusion of revilers base
    Within her holy shrine.

Lament God's captive ministers,
Sweet singers of her psalmody,
And for their blood so oft poured out
    Like waters of her streams.

The sweet strains of her song now hushed,
The joyous dance for ever ceased,
And for the council chamber razed,
    The ruin of her court.

And for her daily sacrifice,
And for her firstlings' ransom gifts,
For all her holy things profaned,
    Her altar's incense sweet.

Lament the children of her kings,
The princely sons of David's seed;
Lament their beauty which is dimmed,
    For crownless is her head.

And for their glory pass'd away,
When desolate they made her shrine;
Bewail the foes who did afflict
    And round her sackcloth gird.

Bemoan the wounds, bemoan the stripes
By which her princely ones were smit,
And oh! the dashing on the stones
    Of goodly youths and babes.

Bewail the triumph of her foes,
Who mocked at her disastrous fall,
And for her noble ones brought low,
    Her princes and her saints.

For trespasses which did degrade
The lofty heights of her straight path,
And for her close assembl'd hosts
    Which lie now scorch'd and burnt.

The tumult which revilers rais'd
When many of her sons lay slain,
And for the impious foe's fierce rage
    Within her holy courts.

They mourn Thy Name which was profan'd
By those who wrought her deep distress,
They raise their plaint and cry to Thee,
    Give ear and list her words.

Let Zion and her towns lament,
As women do in dire despair,
And like a bride in sackcloth girt,
    The husband of her youth.

University College Hospital.—The gold medal for midwifery has been gained by Mr. B. Louis Abrahams, B.Sc. This is the sixth medal that has been awarded to Mr. Abrahams during the current session.

University of London.—In the Honours List of the Intermediate Examination in Medicine appears the name of Mr. Joseph George Emanuel, B.Sc. (Mason College) as having passed in the Third Class in Anatomy and Organic Chemistry.—In the Pass List, Mr. Leonard Freeman Marks (St. Bartholomew's Hospital) passed in Physiology only.

A DREAM OF SHE-AR JASHUB.

I was in Jerusalem. It was the eve of the anniversary of the destruction of the Temple. All who could had assembled to represent Israel in every quarter of the globe, at what remained to mock their ancient glory. The sombre Western Wall, its stones worn with signs of devotion, had long become known as the Wailing Place of the Jews. Night had fallen, but the sultry, oppressive atmosphere of the previous day still lingered in this enclosed area. A few flickering lights made visible the dismal scene and the shaded assembly, barefooted, sitting low, fasting, and with ashes in the place of ornament. There was a hallowed attention to the mournful dirge of the Lamentations, which was rather increased by the repressed and muffled hum, which rose and fell in unison, as the pulsing feeling ebbed and flowed through the verses of the inspired wailer. With a bitterness of heart, the last strains died away. "For even if Thou hast greatly rejected us, Thou art all too wroth with us."

Yet with the break of the morn, notwithstanding the ever-recurring applicability of the dirges, a marked difference in feeling, from former years, was noticeable after their conclusion, and I became impatient to learn its cause. A calculated expectation, a wider hope, seemed to pervade the atmosphere of many memories. An ever-present Stranger was becoming more familiar, and the number of persons comprehending him was increasing daily. His influence was being felt in every fibre of Israel, and his spirit, which had brought together the dry bones of Israel, was infused into them and they lived again. He was She-ar Jashub, the embodiment of the visions of the Prophets, the favourite child of the Prophet Isaiah: "She-ar jashub sheerith Jacob," the Remnant of Jacob, the Remnant shall Return. I turned to She-ar Jashub for inspiration and information. "Whence comes this trust, and what warrants this hope?" "What has been accomplished?" I asked of him, the tottering of Chovevi Zion in my mind. "Knowest thou not, that the fertilisation of the seed is contained in its decay. Only so, could this universal though less ambitious range of activity be brought into relief." Continuing, She-ar Jashub explained:—"It was on the 9th of Ab, twenty years ago, that prominence was given to the aim underlying the original basis of Colonisation of Palestine. גאלה תהי׳ לארץ. Let the land be redeemed. This burning phrase was kindled from heart to heart, till each throbbed with the desire for this Redemption. It rose as a beacon above the growing darkness and despair, illumining the road, and showing the path which was to be trodden. Nothing was nearer to the mind of every Chovev Zion, than the phrase גאלה תהי׳ לארץ, Let the land be redeemed. It became at once the greatest privilege of every Israelite, to increase the Fund for גאלת הארץ: the Redemption of the Land."

"And now," continued She-ar Jashub, his face beaming with joy, "Turkish restrictions have been relaxed and the people are gradually occupying the redeemed land. The Fund still increases rapidly, and in it is discerned the fulfilment of the Hope. The consciousness of the power of this love for the Redemption of the Land to effect the accomplishment of this great work of Promise, has suffused with Hope even the Lamentations of the 9th of Ab."

"Through the Redemption of the Land, each soul now feels that its life and its fate is bound up with the destiny of the land. And as this National Fund grows, by which the land of Israel becomes nationalised, so also does the loyalty of our brethren as subjects of the Sublime Porte; and it now has no more loyal and trusted subjects than this people who share the privilege of citizens without the responsibility of government. You will hear my voice each week now for the seven weeks of consolation, and with this prospect, that I have opened to your gaze, your inspiration will come from these chapters of the Restoration." So saying, She-ar Jashub's attention was required elsewhere, and I awoke to find we were twenty years behind; and I bemoaned: "Watchman, what of the night;" and the assurance comes:—"Lo, He that watcheth over Israel, neither slumbereth nor sleepeth."

What have we done to deserve redemption? Some of us have recognised in assimilation their social emancipation. Even the remnant of faithful, not content with having realised the national bond of Israel, seek singular securities not sought elsewhere; staying progress to acquire a special firman with imagined claims and pretensions. Why these needless apprehensions, to outlast which, the Chovevi Zion organisation must shake to its foundations? For if this house should fall, which with fire of enthusiasm we have reared—for with fire the great house must be rekindled as with fire it was consumed—the eagerness with which its *débris* will be cleared away, will exhaust all the energies required to build it up anew; and the work of return delayed. And then, "he in whose days the temple has not been rebuilt is like unto him in whose days the temple was destroyed." The redemption of the land must proceed with גאלה תהי׳ לארץ as the motto, and the prophecy shall be fulfilled: "Thus saith the Lord of Hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall yet become to the House of Judah, joy and gladness and cheerful feasts; therefore, love the truth and peace."

WOLFE MILLER.

HOSPITAL SATURDAY FUND.—A meeting of the ladies and gentlemen interested in the recent Jewish collection conducted in behalf of the above-named fund was held at the offices, 59, Farringdon Road, last week. Mr. J. M. Lancaster was in the chair, and Mr. R. Cohen, the Hon. Secretary, submitted a report, which stated that although the date of the Saturday collection was very near before the idea of a special Jewish collection on the following day took definite shape, a Committee was formed, and the energetic assistance of many friends enabled them to collect £36 2s. 8d. for this worthy object. Thanks are due to all the ladies and gentlemen who rendered efficient aid on very short notice, and to the officers of the Jewish Working Men's Club for granting the use of their premises for counting the contents of the boxes. Mr. Cohen having intimated that he thought that this was but the beginning of what might prove a large and important addition to the Hospital Saturday Fund, proposed: "That this Committee, with power to add to its number, be now properly constituted, and that we proceed to elect the necessary honorary officers in accordance with the rules of the Hospital Saturday Fund." This was carried unanimously. Mr. R. Cohen was elected Hon. Secretary and Mr. J. M. Lancaster, with Mr. R. Cohen, ex-officio, were appointed delegates to the Board. The election of other officers was deferred till next meeting.

MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER
Restores the Colour. Renews the Growth.
Arrests the Fall. Cleanses the Scalp.—[ADVT]

THE 9th OF AB[*]—צום החמישי

BY THE REV. S. FYNE (SOUTHAMPTON).

In the height of the summer, the culmination of the year, the season of outdoor mirth and holiday making, when the atmosphere seems charged with a jollity that responds so favourably to the merry-making inclinations of the multitude, the advent of the "three weeks" of national mourning, which culminate in the ill-fated day—the 9th of Ab, brings home to the mind of the observant Jew the words of Hosea, "Rejoice not, O Israel, unto exultation like the peoples." Israel, unlike other nations of antiquity—and for the matter of that even those of to-day—celebrates the days of his national misfortunes and adversity, as well as the occasions of his victories and triumphs. He commemorates the Four Fasts—the record of the downfall of his polity, with all its terrible consequences, as well as the Three Festivals—the expression of his national joy, and glorification in his election; the fall of Bether[†] with its appalling carnage, as the historic fight for independence and ultimate success under the Maccabees. The Jew, to justify his maintenance of a separate identity, must show that he is bound to his past history with something infinitely stronger than the "seven green withes" of Samson; to him, as a distinct entity, the history of his race is the life-sustaining element of his constitution. He lives, or merely exists, in exact ratio as he identifies himself with the annals of his race; he flourishes or withers in accordance with the way he grafts his present upon the past, in short, the Jew lives by his history; by its dark pages as by the bright; and if he breaks altogether with his past, the Jew, as such, ceases to exist; he may be the Unitarian, the Monothiest, but no longer the Jew!

The Black Fast with its sad memories, recalls to the mind of many a Jew, particularly to the bulk of the race, whose lot is cast in such inhospitable countries as Russia, Roumania, Persia, Morocco and the like, where he finds himself a stranger in the very land that gave him birth, that he was not always a social pariah, but as

> The sparrow a house, and the swallow a nest,
> He too, found a place of rest:

a "land flowing with milk and honey," where he was at home. The geographical position of his land, commanding as it does the high road to India, rendered it even then an enviable possession, a covetous prize to the restless, militant, power seeking nations around. Internal dissensions and consequent weakness allowed this jealousy to find its expression in actual invasion. Israel did not surrender his birthright coward-like, he fought bravely for his country, his laws and his people, but the struggle unfortunately proved too much for him. *Impari Marte*, with all the odds against him, he was worsted in the contest, and dispossessed of his land twice. Israel had to accept the situation, for which he was not a little responsible; yet by the act of reverence he shows for so benign a parent—the mother country, by the National "Yahrzeit"—for such it is—which he, like a dutiful child, keeps up year after year on the "9th" of Ab, he testifies his belief that his nation, like himself, has an immortal soul, a spirit indestructible, which survives the mortal remains of those that have fallen in the contest, and this national spirit, despite its apparent inanimation, is still *alive* in the body politic. The fact that such a Society as the חובבי ציון could have been called into existence, with branches all over the country, is sufficient evidence in itself of the immortality of the national soul; waiting only for a favourable opportunity when the "dry bones," to use a Scriptural metaphor, "will come together, bone to his bone, the sinews and the flesh to come up, the skin to cover them above, and the breath, the national spirit, to animate the body politic in the old fashioned way. This favourable opportunity is looming in the distance. It lies in the unsolved "Eastern question," which is admitted on all sides to be capable of only one solution, the re-settlement of our people in Palestine; and it would seem to be the object of Providence to keep the question open until the time when the majority of our people will be ready and willing to return to their old home; then, and then only, will the Orient rise to the level of the Occident.

Israel, true to its traditions, has not exhausted its patience in waiting all these centuries for the call of Providence, or, to suit the taste of the sceptic, I will call it the favourable opportunity, but a grave crisis has arisen in our midst. Russia presses hard upon our coreligionists; they are fleeing from the religious persecution, and are welcomed nowhere. At a national crisis like the present—and who knows but this, too, is the hand of Providence, known in our traditions "as חבלי משיח"—the *laisser faire* policy pursued by us hitherto in reference to Palestine should now be abandoned—our people in Russia have since become *too numerous* to form part and parcel of any other nation, and the old cry, "הנה עם בני ישראל רב ועצום ממנו," is again loudly heard; an earnest effort must therefore be made by one and all to settle our outcast brethren upon land in Syria and Palestine. It is rather unfortunate that, at a time like this, the unity which characterised our nation of old should have somewhat given way. There are some who aver that they are Englishmen first, and *Jews* after, and on that score are afraid to move in the matter lest this act of theirs might be interpreted as a want of common brotherhood or perfect assimilation, but happily there are those, and by far the majority, who claim to be Jews first and Englishmen after, those whose hearts are large enough to accommodate both love for the country of their birth and attachment to the old home—Palestine—and of these a great portion, if not all, will observe the coming Fast of Ab as their fathers did before. Would not the Fast for the loss of our country fulfil its object all the more if, in binding us to the past, it could also stimulate us to do something in the present to obtain a footing for our poor people in that country? What more appropriate occasion could there be for bestowing a thought upon the practicability of settling some of our persecuted brethren in Palestine than on the 9th of Ab? The belief that we must not bestir ourselves in the matter at all, but have to leave all, even the initiative, to a direct supernatural interference of God, is altogether unwarranted. The French proverb, "*aide toi, le ciel t'aidera*," has Scriptural authority וברכך . . . בכל אשר תעשה, and this may apply to a nation as to an individual.

The חובבי ציון Society, with its object to colonise Palestine and find there a home for the outcast of our people, is well known. Let all those who will keep the coming Fast of Ab as the national "Yahrzeit" kindle the yahrzeit light of enthusiasm in their breasts for so worthy a cause, rally round the Society and help it materially to extend its operations. We will then have done our best to bring about the realisation of the hope that the "Fast of the fifth month be turned into a cheerful feast."

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[*] אב, the name of the fifth month, is of Assyrian or Chaldean origin. What its name was before the Captivity is not mentioned, but I venture to make a bold suggestion, and say that its Biblical name was נזר—the month during which the grape-crop is beginning to be gathered in—vintage couf "ענבי נזירך" (Leviticus xxx., 5), and *hence* the word "הנזר" in the passage "האבכה בחדש החמישי הנזר" (Zechariah vii., 3) usually rendered "Separating myself," which is not altogether satisfactory apart from its want of completeness, seeing that the verb, if such it be, is in the imperative and not in the indicative form—would simply be the Biblical name for the fifth month, the ה being the definite article, as "האביב" (Exodus xiii., 4); "האיתנים" (1 Kings viii., 2); and as for the vowel Chirik instead of Pathach under the ה, it is either a grammatical irregularity or perhaps a *lapsus calami* of an early scribe. The sentence would accordingly be transcribed thus; בחדש-החמישי-הנזר, "In the fifth month—Nazer."

[†] Bether, identified with the present Bittir, an ancient stronghold, south-west of Jerusalem, and the ruin near it is called "Ruin of the Jews." See article "Jews under Rome," by Major C. R. Conder, R.E., D.C.L., Quarterly Statement Palestine Exploration Fund, January 1894.

THE HOLY LAND AND ITS FUTURE PROSPECTS.

I.—JEWISH COLONIES IN PALESTINE.

At this season of the year, the mind of every devout and patriotic Jew instinctively turns in sacred sorrow and yearning desire to the Holy Land of his forefathers, and more especially to the Holy City, Jerusalem. The fateful anniversary of the 9th of Ab naturally arouses in his breast solemn and practical thoughts of no ordinary kind, and compels him to take an earnest mental survey of that country which was divinely promised to Abraham and his seed for ever. Its past history, so chequered with prosperity and blessing, adversity and desolation; its present condition, at once distressing and hopeful; and its future prospects, illumined by the sure encouragement of prophecy; all these in turn will form the subjects of sad, yet sanguine, meditation.

In reviewing the past history of the Holy Land, it would be alike impertinent and superfluous for me, outsider and Gentile as I am, to attempt to trace in detail the calamitous results which the destruction of Jerusalem and the dispersion of the ancient people of God have entailed upon the national and religious life of the Jewish race. The loss of the temple and the temple-worship, the suspension of the daily and periodical sacrifices, the scattering among the nations, the oppression of strangers, the desolation of the land, the desecration of sanctuaries, and the thousand other evils from which the children of Israel have been suffering since that fatal 9th of Ab, when the reckless Roman soldier set fire to the golden window of the temple, are too deeply engraven on the sorrowing heart of every Jew, to need recapitulation from me. If I mention them at all, it is only to observe that these awful calamities have affected not merely the Jewish nation alone, but that every civilised race on the face of the globe has more or less felt, directly or indirectly, the disasters which have ensued from the destruction of Jerusalem.

For Jerusalem is, at the present day, quite as truly as it was in the time of the Hebrew Psalmist, the centre of the world's religious sentiment, "the City of the Great King," "the joy of the whole earth." Towards Jerusalem and the Holy Land, as towards a common focus, all forms and phases of the worship of Jehovah converge. However widely the religions of Judaism, Islamism and Christianity may differ, they agree at least upon this one point, that Palestine is emphatically the sacred country of the world, and that Jerusalem is, indeed, as its Arabic name implies, "El Kuds esh-Sherif," "the holy, the noble." The kingdom of David and of Solomon his son, fallen though it be from its pristine glory and prosperity, still remains the one land of all the earth which has been directly and visibly blessed from on High; and, though the splendour and wealth which bewildered the Queen of Sheba are no longer to be found within the walls of Jerusalem, the Holy City is still the theatre of innumerable pilgrimages, which proclaim aloud to all mankind the immortal interest that humanity feels in the central shrine of Jehovah's presence amongst men.

Yet further. The believer in God's promises and prophecies must in all candour be constrained to admit and acknowledge, whatever the particular form of his religion may be, that Jerusalem and the Holy Land belong of right, in virtue of God's gift, to the Hebrew nation. The conqueror may for the time being have deprived the inheritors of their due; the usurper may have occupied the throne of their rulers; the stranger may have taken possession of their lands; but this can only be for a time. The day is certainly coming, if God's promises be true, when the Holy Land shall be re-peopled by its ancient inhabitants, when Jerusalem shall again be the metropolis of a Hebrew Kingdom, and a royal Prince of the House of David shall once more rule over his compatriots and brethren. Surely the miraculous phenomenon which has been presented to the world throughout the eighteen centuries of the Jewish dispersion is an earnest and proof of this. Scattered though it has been among all nations, subjected to every imaginable form of government, oppressed and persecuted to the verge of annihilation, intermingling with every nationality and creed, the Jewish race has yet preserved intact its individuality of faith and character; and at any given moment the sundered members of the Hebrew body could come together from all quarters of the earth, realising literally Ezekiel's vision of the resurrection of dry bones in the valley. Alone and uniquely in the history of the world, the Jewish race has presented this significant spectacle, through all the centuries of its dissevered existence. Can any thoughtful person for a moment doubt that God, in His loving mercy and providence, has purposely guarded this distinction in all its purity, with a view to the resurrection of the organised national life, when the fulness of time shall come?

This being so, it matters but little, so far as one's intelligent interest in the question is concerned, whether one be a Gentile or a Jew. To the devout and faithful Jew, indeed, the thought should be one of paramount importance; but the Gentile, who is an earnest believer in the sovereignty of God, may also be allowed his share of deep and sacred interest in the restoration of the Promised Land to the Jews.

The subject, I confess, is one which has always presented a great fascination to myself personally, ever since I first became practically acquainted with Palestine. My late friend Laurence Oliphant, who, as many of the readers of the *Jewish Chronicle* will remember, was a firm and faithful friend of the Jews, took a keen and eager interest in the colonisation of Palestine, as his book "The Land of Gilead" will testify. During my residence with him at Haifa and on Mount Carmel, I caught somewhat of the spirit of his enthusiasm on the subject, and in the course of my many wanderings since then throughout the length and breadth of Syria and Palestine, I have never omitted any opportunity which has been offered to me of studying the capabilities and prospects of the country, as bearing more especially upon its future re-occupation by the Jews.

In setting down the results of these personal observations and the reflections which they have suggested to my mind, I shall endeavour to be as candid and accurate as possible; and if occasionally my remarks may appear somewhat plain-spoken, I trust that my sympathy with and interest in the restoration of the country to the Jews may be considered as an excuse for a few home-truths.

The first point to which I propose to address myself is this. *What signs are there of renewed life in Palestine, and what prospects of its re-occupation by the Jews?* This is a question which I am being constantly asked, and the answer to it is at once easy and difficult. That is to say, there are certain indications of renewed life and of Jewish re-occupation in Palestine which are palpable to the most superficial observer; whilst on the other hand there are signs which are subtle and obscure, and which require a minute investigation to discern.

Amongst the former may be mentioned the establishment of Jewish colonies, more or less flourishing, in different parts of Palestine, especially in certain districts of Judæa and Galilee. A few years ago there was scarcely a single Jewish agricultural colony in the Holy Land. Now, on the plains of Sharon and Philistia, on the heights above Cæsarea, on the slopes below Safed, on the banks of the Jordan, and on the margin of the Waters of Merom, rows of neatly-built stone-houses with sloping red-tiled roofs, well-cultivated vineyards and orchards of fruit-trees, fields surrounded by substantial stone-walls, and extensive stretches of arable land, indicate to the traveller in Palestine, the presence of thriving Jewish colonies.

The most noteworthy settlements on the plains of Sharon and Philistia are Rishon Lezion, Jehudieh, and Petach Tikvah. The first-named, which was one of the earliest colonies in full working order, is situated on a fertile portion of the Plain of Sharon, where it merges into the Plain of Philistia. Many interesting sacred and historic sites are in the immediate neighbourhood, including such well-known places as Ekron, Ashdod, Gezer, Ramleh, and Lydda. Jehudieh lies about seven miles due East of Jaffa, and a little more than four miles North of Lydda. It is in the very centre of the Plain of Sharon, and the soil is capable of excellent produce. Petach Tikvah, on the river Aujeh, is not far distant from Ras-el-'Ain, from the copious fountains of which the river springs. Here was the ancient City of Antipatris, a place of some note in the time of the Romans, and stationed on the road between Jerusalem and Cæsarea, about halfway between the two. The colonists at Petach Tikvah are very strict in their religious offices, and may even be seen working in the fields, arrayed in their talliths and other vestments. All these Judæan colonies are gradually progressing, with the help of Baron Edmond de Rothschild and other wealthy philanthropists; and there is no reason why they should not continue to improve.

But I am not able to speak so fully from personal knowledge and experience about these settlements on the Plain of Sharon, as I am concerning the Galilean colonies, and especially those of Zichron Yakub and Rosh Pinah. Of all the Jewish colonies in Palestine, there is probably none which has had so romantic and chequered a history as that of Zichron Yakub, on the site of the Arab village of Zimmarin. The colonists are chiefly Roumanian Jews, whose first advent to Palestine was attended by the severest hardships, privations and drawbacks. The agents who had been sent in advance to purchase land on their behalf were grossly cheated over the bargain which they made; the bribes and *baksheesh* to the Turkish officials swallowed up a large proportion of the balance of the money; and the remainder was squandered or melted away in some inexplicable manner. The consequence was that when the immigrants themselves landed at Haifa, they found themselves houseless, penniless, and destitute. The land for their projected colony was 23 miles away, and there were no habitable houses for them to occupy. Even had they been provided with the funds necessary for building, they would have been unable to accomplish the work, owing to the prohibition of the government; and nothing could exceed the direness of the straits to which these 300 poor men, women, and children found themselves reduced. But for the generous and kindly intervention of the late Laurence Oliphant, who was then living at Haifa, they must inevitably have perished from starvation. He ministered to them personally, day after day, for six weeks or more; providing them with food and sustenance at his own expense; and through the letters which he wrote to the Jewish newspapers in London and Paris, their case was brought to the knowledge of Baron Edmond de Rothschild. That noble-hearted, munificent patron has supported and befriended them ever since; and under his fostering care the colony has been established on a sound and prosperous footing, whilst a couple of branch settlements have also been founded at healthy and picturesque localities in the neighbourhood. Zimmarin, or Zichron Yakub, as it has been named by Baron de Rothschild, in memory of his father, the Baron James, stands on the summit of a hill, about 700 feet high, and a few miles inland from Cæsarea. It is a conspicuous object to the passengers on the coasting steamers which pass by; and the view from the colony itself is magnificent. In Monsieur Benchimol, the Administrator, and Monsieur Dugour, the Director of Agriculture, the Baron de Rothschild has two most efficient officials; and the material improvement which has marked the progress of the colony is something almost incredible to those who have not personally witnessed it. It is less than ten years since those Jews were starving in Haifa, and now they are prosperous, thriving, and, let us hope, contented.

Rosh Pinah, another of Baron Edmond de Rothschild's protégés, is not endowed with the same natural advantages as Zichron Yakub. Much of the land around it is barren and sterile, and can never be made productive. The Arabic name of the place is Ja'auneh, and the village runs up a steep ravine in the eastern slopes of the mountains of Naphtali, a short distance to the north of the Jewish sacred city, Safed. In the winter season the mountain torrents pour headlong down its only street, washing away the soil, and rendering the road uneven, stony, and full of holes. The windows of the house of Herr Ossavesky, the Administrator look out eastward over the swampy plain which lies between the colony and the waters of Merom. An energetic and praiseworthy attempt has been made to cultivate the land belonging to the colony in this plain, and an extensive acreage of vineyards has been planted. The colonists, however, appear far less prosperous than those at Zimmarin, and they speak by no means hopefully of their situation and prospects.

Some six or seven miles to the East of Rosh Pinah a small Jewish colony has been established, near the spot where the Jordan flows out of the Waters of Merom, and it has been given the pretty and appropriate title of "Ha Mishmar ha-Yordan," or "the Watch of the Jordan." The numbers in this colony are very small, and from what I have seen of the place I should not pronounce it very flourishing.

But, after all, it is a grand and important step to have these Jewish colonies established at all in the sacred land of the Jewish race. The return of the Jew to Palestine, as a settler and a cultivator, is no longer a vague and distant dream of the future. It is now already an actual fact, however small and insignificant its beginning may be. It is a sign, and a very self-evident sign, that "the land that was desolate" for so many centuries is once again starting into renewed life and activity. Whether these colonies could continue at present to exist without the bountiful aid which they receive from outside, or whether there is any prospect of their being self-supporting in the future, is another question altogether, upon which I do not propose to enter more fully now, but to which I shall probably refer more particularly on another occasion. At any rate it is a matter for deep thankfulness, congratulation, and hope, on the part of every Jew, who loves his ancient country, to be assured that at length the dawn has begun to break, and that the dark shadows which so long have hung over its destinies are to all appearance commencing to melt away.

Haskett Smith, M.A.

BOOKS AND BOOKMEN.

There is little that is stirring to record this week in the current productions of Hebrew littérateurs. This suggests a return to the past, and for holiday reading I offer a translation, in something like the original metres, of the first scene of Moses Chayim Luzzato's admirable drama the "Migdal Oz" (Tower of Strength). The play was written for a wedding, and this will explain the prologue spoken by "Fable."

Fable Speaks.

My voice speaketh: here am I!
Dark ways I lighten,
Youth make I wise,
The simple, knowing me, wear subtle heads.
More skilful I, than keen philosophers,
To tear from earth and sky their hidden wonders.
Truth gambols in false robes, I pluck her out—
My voice speaketh: I am Fable.
I, Fable, grew to strength on Eastern soil,
Shapen by old men's lips and sages' mouths;
For countless years my eyes
Have longed for this dear day,
Whereon my glory soars to heights I feared before.
My verse shall never die
For my song is of love,
Of two lives bound to one,
Branches of righteous stocks.
A tower of Wisdom, thou
Hast opened, O friend!
Thy warfare is at end;
Come take thy guerdon now,
This daughter of the wise
With beauty in her eyes,
And gladness on her brow.
Sweet vine to vine is twined
With knots of love and faith
Sweet shall give forth sweet, sweet fruits
Shall cluster here, honey from honeycomb.
Now merry be thy heart,
Unto thy joy give voice!
Behold thy fairest choice!
Behold, ah! ne'er to part,—
The temple of thy good
Thy hope in plenitude,
The prize of all the mart.

Shimei.

Shalom, my best of friends, I cannot read
Thy face, though wont to know its signs.
Ill thou art, or weary with well-being,
For low thy face hath fallen.
Does sickness cast thee down? Bemind thee, then,
That sickness hath her term. If care it be,
Beware of it, for like the moth which nestles
In the robe, and maketh the robe his kingdom,
Care entereth by a crevice,
And winneth all the house.
My friend, thy care is mine, I share it. Now tell
Me what doth ail thee, that I may know
What aileth me also. Shalom, thou art in love!

Shalom.

Would that thy words were false!

Shimei.

Ah! the heart is ruled by ordinance.
Deep in the breast it sitteth,
Hidden from alien gaze;
Yet through its windows another heart may peer
And see it amoving.
The altar-fire of love lives there, its smoke
Ascends through these same tell-tale windows.
Yet would I rather that thy lips had told me
What my heart has guessed from thine.

Shalom.

Nay, was I silent? Would that my tongue
Could be eternally sealed. Is there
Balm for wounds like mine?
Why prate of them? The King's fair daughter—

Shimei.

Sulamith? Oft have I seen her, and recall
How thou and she were close together at the hunt
And in the dance, when the King slew the lion.

Shalom.

Bitter-sweet is that day's memory. Yet feel I still
Thy touch. My heart is yet entangled in the net
Woven by the lashes of thine eyes!
Than diamond more bright,
Than diamond more hard,—

Shimei.

Weep not, for tears to love
Like oil to fire e'er prove,
They feed the fire, not quench.
Let not they courage blench,
For my help shall bring thee joy. Yet have
A care. Reveal thy love to none.
Know'st thou the law?

Shalom.

Nay, I am a new-comer.
What law?

Shimei.

When the world unsevered was the land from sea,
The stored-up waves had not their cavern left
To rage in search of prey,
Over earth and sky,—
Jasiel, the King, his generation
Tenth in the line from all men's sire,
The first to bear, when the angry flood
Had left the sodden earth, the royal rod,
Jasiel, to save each maiden's fame
From taint of strange, unholy flame,
This law did make:—
The maid who faithless proves
And yields to other loves
The while her troth is plight,
For her the faggots light,
She dies without respite
Unless another wills her doom to bear
And dies a sacrifice in place of her.

Shalom.

Alas! Is't so in sooth? Hast thou e'er heard
Of such a deed, of such a death of shamed maid?

Shimei.

Not one, but ten such cases have I known
Since I was seventeen, whose years
Now number thirty.

Shalom.

Here, in the capital?

Shimei.

Nay, in all the realm. Yet I bethink
Me, ten years are agone
Since maiden died for breach of faith.
Or none has sinned, or sinning
Has been secret.

Shalom.

Let me hold silence, bitter with
My voiceless grief to die.
O! my soul's beloved, my dearest heart,
Since speech will bring thee ill, then mute
I seek the grave. The towering rocks
Which I have taught thy name,
Shall echo it.
The birds shall sing,
And trees, with fruity burdens bent,
Shall whisper to each passing breath
My love and pain. And if these fail,
My death shall not fail.
My death shall win me voice and tell
The woes I bear for love of thee.

Shimei.

Thy tears are pointed darts to move
My heart. Forbear, my friend!
Thy pains shall have an end,
I go, to help thee to thy love.

I. A.

COMPLIMENTARY DINNER TO THE CHIEF RABBI AT MARIENBAD.

The Chief Rabbi, who is at present in Marienbad, whither he has gone for the purpose of taking a cure, was entertained on Saturday evening last at a dinner given in his honour by a number of his colleagues in the Rabbinate now visiting there. This gratifying compliment was paid to Dr. Adler out of regard to his high personal and intellectual qualities, and in recognition of the services which he has rendered to our unfortunate coreligionists in Russia. The banquet was held in the Kosher Restaurant in the Walhalla, a fine hall lighted by electricity. Oberrabbiner Polak, of Buda-Pesth, presided, and there were about a hundred guests, among whom were Oberrabbiner Tauber of Prague, Dr. Caro, Rabbi of Lemberg, Dr. Goitein, Rabbi of Marienbad, Dr. Dessauer, Rabbi of Meiningen, Dr. Kaminka, of Prague, Dr. Unger, of Iglau, &c. The representatives of the Marienbad congregation, several physicians, officers of the Austrian army, and a large number of visitors were likewise present. Dr. Adler sat in the place of honour to the right of the Chairman. Each of the Rabbis gave a toast in honour of the guest of the evening. The Chief Rabbi, who was accorded an ovation on rising to reply, declined to take any credit to himself personally for the services rendered by his community to the Jews of Russia. The Jews of England, he said, were inspired by the same spirit of fervent philanthropy that had stirred the late Sir Moses Montefiore, and they co-operated in all works of charity, however divergent their religious and political views might be. They were common labourers in the field of humanity. He thanked them cordially for the signal honour they had done him, which would ever remain an imperishable record in his memory. A most enjoyable evening was afterwards spent.

Accident to Louisa Lady Goldsmid.—Louisa Lady Goldsmid, who is staying at Red Lodge, Devonshire Place, Eastbourne, met with an accident while out driving on Wednesday afternoon with her companion. She was seated in a pair-horse carriage and was proceeding towards the country, when a butcher in a dog-cart attempted to drive between her carriage and a passing 'bus, but collided with Lady Goldsmid's vehicle, with the result that both springs, bar, and axle were broken. The carriage was thrown violently to the ground, but fortunately Lady Goldsmid and her companion escaped injury, although they were much shaken.

THE JEWS OF ROME.—II.

Geschichte der Juden in Rom von der ältesten Zeit bis zur Gegenwart (2050 Jahre), von Dr. A. Berliner (Frankfort, A./M., J. Kauffmann, 1894.)

[CONCLUDED.]

In the year 325 (or thereabouts) the "immortal gods" of Cicero died. Their death was brought about by an edict of Constantine the Great. Whether they died for good or only fell into a trance, to rise again soon, under new names, is a disputed point between scholars and divines. Anyhow they had to abdicate their official position in favour of Christianity which became, in course of time, the State Religion. The position of the Jews suffered through this change. To heathen Rome, Judaism was, at the worst, a mere superstition, an amiable weakness which a heathen might pardon. To Christian Rome Judaism was a heresy, a wilful blindness in the face of a celestial light, which no true believer could forgive. Gibbon sneers rather at "the ambiguous testimony of those ecclesiastics who have too lightly ascribed to their favourite hero (Constantine) the *merit* of a general persecution," and proceeds to show that notwitstanding the Emperor's conversion he still tolerated paganism and permitted his heathen subjects to "enjoy" their temples and their "fancied gods." But whether this toleration extended also to the Jews is not very certain. We know, at least, that Constantne curtailed many of their old privileges. In the Nicene Council, of which he was an august member, the "pious Emperor" is reported to have said with regard to the famous Easter controversy: "It is an unworthy thing that in this most holy celebration we should follow the practice of the Jews. . . . From henceforth let us have nothing in common with the detestable Jews, for we have received a different way from our Savionr." This, at least, is statesmanlike theology, with no mystical or metaphysical nonsense about it. Constantine thoroughly deserves the high saintly rank he holds in the Greek Orthodox Church.

What Constantine commenced was completed by his successor Theodosius II., in whose reign (about 439) the Jews were deprived of their civil rights. We hear very little now of the Jews in Rome for a long time. All that reaches us is the Report about a religious controversy, which, according to some scholars, took place between the Roman Bishop Sylvester and the Jews about 515. According to the legend the scriptural proofs advanced by the bishop were of no avail with the Jews; whereupon he had recurrence to a miracle. An ox was brought to the arena and killed there, but again revived by his holiness in the presence of the unbelievers. By this they were convinced and abjured their old faith. It does not seem, however, that the wonders wrought by Sylvester effected a wholesale conversion. For though, as already said, our knowledge of the Jewish Roman community in the first four or five centuries of the Middle Ages is very meagre, there is sufficient evidence (collected by our learned author), to satisfy us as to the continuous existence of the Jewish community at Rome. It is not, however, till about the eleventh century that this community shows signs of the life which is worth living. I refer to that brilliant galaxy of grammarians, lexicographers, Talmudists, liturgists, poets and wits, who made Rome one of the greatest centres of Jewish learning and culture, and who were usually called "The wise men of Edom," or "the wise men of Rome." They have now come to life again in the learned work of our author, who has gathered them from far and near to their native place. It would lead us too far to reproduce all these great names. It will suffice here to mention R. Meshulam b. Kalonymos, a famous Paitan and Halachist, who is quoted sometimes as איש רומי (civis Romanus) and R. Nathan ben Jechiel, the author of the Aruch. Dr. Berliner points to the fact that in Rome scholarship was almost hereditary for generations in some Jewish families, who formed a spiritual aristocracy among their brethren. In enumerating such great names (some dating back their pedigree to the captives who came from Palestine with Titus), our learned author makes the remark (against Zunz as it seems), that the existence of a family דיינים cannot well be proved. I may be permitted to refer here to MS. Or. 2736 (British Museum), where the name of the owner is given as Daniel b. Samuel Harofe, b. Daniel דיין זלה״ה, which is followed by the remark, דיין בנוטריקון דבר יה״ יחיה נפשו. The word דיין is accordingly not a name, but an eulogy, like ז״ל or נ״בת, and others. The family to which the author of the Aruch belonged was of such a stock, that its members were called "the Gaonim of the House of Jechiel." R. Benjamin b. Joab, to whom R. Abraham Ibn Ezra dedicated his commentary on Job was, as Dr. Berliner suggests, one of its descendants, his father having been a nephew of R. Nathan. The lady-scribe, Pola, is also proud of being a descen- of "the holy plant of R. Jechiel, the father of our master Nathan, the author of the Aruch." Among the many works she copied, was also a prayer-book for her son Solomon, which was finished in the year 1306. The colophon she adds, is quite in womanly manner, a prayer. "I have written it (the Siddur) for my son Solomon, the son of my master and husband, the *Chassid* R. Solomon (of blessed memory). . . . May He (God) who enabled me to copy also think me worthy to see him (the son) grow up in the knowledge of the Torah and in wisdom." Dr. Berliner thinks that it is not unlikely that the father and son are identical with the two Solomons, whom Emanuel (also a Roman author) meets in the paradise, which he describes in his *Machberoth*. Together with Imanuel, also Kalonymos b. Kalonymos (the author of the *Eben Bochan*), must be mentioned, who though not a Roman by birth lived in Rome for some time (after 1319), and who could think like a philosopher, without being dull, and write the best satires without becoming vulgar.

The continuance of families through centuries, as well as the flourishing state of various branches of study during centuries, suggests that the material position of the Jews under the papal sceptre (during the Middle Ages) was not so sad as one would imagine. Indeed, the perusal of the fourth chapter, vol. II., in Dr. Berliner's book gives one the impression that their lot under the dominion of the successor of Peter may be regarded as happy when compared with that of their brethen in other parts of Europe. During the terrors in the age of the Crusades in Western Europe the Jews in Italy were pretty well spared from persecution. In Rome itself, Benjamin, who visited this City in 1160, found a congregation of 200 Jewish families, "who live there much respected and pay [specifically Jewish] taxes to no one"; whilst "some of them were even officers in the service of the Pope Alexander III."

As it seems, toleration of the Jews was a regular tradition with the Popes. Gregory the Great defends their synagogues against the desires of some Bishops to convert them into churches and protects the Jews, too, against compulsory conversions. Alexander III., whom we have just mentioned, says that the Jews ought to be tolerated for "reasons of pure humanity"; whilst his successor Clement III. recommends the same treatment by reason of "pure mercy and compassion," and even Innocent III., who compelled Jews to wear the yellow badge, thinks that "the Jews must be considered as the living witnesses of the Christian faith, wherefore they should be tolerated even with their religious practices." Pope Boniface IX. (1392) again calls the Jewish doctor Angelus Manuele his beloved son, and appoints him his *familiaris*. Some years later (1405) another Jewish doctor, Magister Elyas Sabbas, is admitted by the magistrate as a Roman citizen. The brief in which Innocent VII. approves of this act contains also the diploma of citizenship, which says, among other things: "Though the infidelity of the Jews whom the Maker of the world has created is to be condemned, and the obstinacy of their unbelief is to be stamped out, the maintenance of their existence is nevertheless in a certain manner useful and necessary to Christians, especially (the existence) of such Jews who, well schooled in medical knowledge, have proved beneficial to Christians, helping them to regain their former health." Some Popes even tried their best to protect the Jews against the persecutions of the Inquisitors and to allow refugees from Spain to settle in Rome. The father of Christendom was always more humane than his un-spiritual children. That terrible woman, Isabella of Spain, (whom one is sorry to see now occupying a regular niche in the Church of St. Success) writes, in recommending her favourite institution to Sixtus IV., "I have caused great misery, I have depopulated whole cities, countries, provinces and kingdoms, but all through my love for Christ and His Virgin Mother," whilst His Holiness countenances the presence of the Marranos in Rome and even counsels occasionally his royal correspondent to mildness and moderation at home. Under the reign of Alexander VI. (1492) many Jewish refugees from Spain found an asylum in the country of the Pontiff. The Roman Jews, who were rather afraid that an influx of foreigners might prove a burden to the community, as well as an incentive to fanaticism, petitioned the Curia to decree a law forbidding immigration, and, according to custom, backed their petition by a gift of 1,000 ducats in gold. When the matter was brought before the Pope, he exclaimed: "This is something quite new to me; I always heard it as a special characteristic of the Jews that they are so benevolent to their own people. Now you act so cruelly," upon which he threatened them with expulsion, and made them pay a fine of 2,000 ducats for their misbehaviour.

The real sufferings of the Jews in Rome began in the 16th century. It is the modern age which saw the Jews confined to the Ghetto, the introduction of the compulsory sermons, the frequent confiscation of Hebrew books, and a host of other restrictions which made the life of the Roman Jews almost unbearable. I have read somewhere, in the name of a great Roman divine, that the sight of an *auto da fè* would certainly kill him, but still he could not condemn it ecclesiastically. Rome up to the end of the 15th century was very little ecclesiastical, and hence more humane. She attacked heretics with her sword when they questioned her supremacy over the universe. She would crush emperors who dared to stop her in her triumphal march through the world, but decline to war with a small harmless remnant of antiquity, which could never think of any aggressive activity. Her Pontiffs were great princes, men of the world, great patrons of art and literature. If they were sinners, they were so in a grand style, but petty fanaticism and the narrow-mindedness of the monk and the ordinary priest were strange to most of them. The Reformation unfortunately forced Rome into becoming more ecclesiastical and less humane. The moment the arch-Inquisitor Garaffa was elected Pope (Paul II.) the fate of the Jews was sealed. It is a sad history, lasting with very short intervals, for about 315 years (1555-1870). The compulsory sermons must have been specially vexatious. On every Sabbath there appeared the sergeants of the police in the Ghetto, armed with long whips, driving before them all Jews above the age of 12 to the Church. There they had to listen to the sermons of special preachers, who expounded to them the mysteries and the virtues of Christianity which they were exhorted to embrace, as well as the absurdities and the disadvantages of the faith of their fathers in which they were obstinately abiding. The heavenly remedy against dull sermons—sleep—was denied to them—

> "Aaron's asleep—shove hip to haunch,
> Or somebody deal him a dig in the paunch."

This Somebody was an officer who stood there with an iron rod, applying it to every member of the congregation who showed signs of inattention. Some Jews used even to stuff their ears with wadding, thus trying to evade listening to the blasphemous attacks to which their religion was there exposed. The Parnassim had a hard time of it, as they were responsible for the necessary number of attendants, consisting first of 150 (100 men and 50 women) and afterwards of 300, of which each synagogue had to supply a certain contingent in rotation, and which included usually one Rabbi and one Parnass. The men who proved themselves most zealous both in devising and carrying out these odious measures were converted Jews many of whom were employed as the preachers on these occasions. And the most revolting feature was that the Jews had to defray largely the cost of maintaining these amiable missionaries. The poor Parnassim and Rabbis had also to follow in the procession at the commencement of the Carnival when they formed the butt of the mob which inflicted on them all kinds of insults. This humiliation was ultimately remitted for a consideration of 300 scudi a year and doing homage to the Roman Senate which received them in the Capital. The gracious answer of the *conservator* who promised them the protection of the magistrate, etc., always finished with the word, "Begone" (*Andate*).

All these sufferings are minutely described in the second volume of this admirable work. A great part of it is devoted to a detailed account of the constitution of the Roman Jewish community in all its branches, ecclesiastical and civil. Its Rabbis (appearing first as רב הקהל in 1617), its few scholars, its martyrs, its authors, its representatives, and even its converts all find a place in the work. After having long since transgressed the reasonable limits of a notice, I cannot enter into the details of this period. I can only say that after having finished it, I felt actually jealous of the Roman community, which found in the person of our learned author such an admirable and conscientious historian. But the oldest Jewish congregation in Europe deserves also one of the finest and most scholarly monuments in our literature.

Mr. F. D. Mocatta, of whom our author says that it was the noble Englishman who enabled him to make those frequent visits to Italy, and to whom the first volume of this history is dedicated, has by this munificent act, as by so many others, earned the thanks of all students of Jewish history.

S. Schechter.

Jewish Branch of Children's Country Holiday Fund.—Mrs. I. Abrahams, of 77, Elgin Avenue, W., asks us to acknowledge with many thanks the receipt of the following donations for the Children's Country Holiday Fund: Collected by the Misses Dorothy and Brenda Salaman, £7 8s. 6d.; The Misses de Castro, £1 1s.; Mrs. R. Halford, £1 1s.; Mrs. H. Lousada, £2 2s.; Mrs. H. J. Solomon, £3 3s.; Stanley, Harold, and Edna Rubinstein, 10s.; Mrs. Loewe, 10s.; A Friend, in memoriam, 15s.; "Farthings," 6s. We are also requested to acknowledge the following additional donations: Collected by the Rev. F. L. Cohen, £2 5s.: per Rev. D. Fay, Mrs. Morris Davis, £1 1s.; per Rev. M. Joseph, Mrs. Leopold Seligman, £1; Mrs. Isaac Seligman, £2 2s.; Mrs. George B. Lousada, £2; Mrs. Lewis McIver, £2 2s.; Mr. F. G. Henriques, £1; Mrs. Alfred Goldsmid, £2 2s.; Mrs. H. Sylvester Samuel, £2; Mrs. Lionel Lucas, £5; Miss Elise R. Davis, £1 1s.; Miss Harriette Davis, 10s. 6d.

At the recent examination at the London Academy of Music, Ella Lindow (age 14), daughter of Mr. and Mrs. Joseph Lindow (and pupil of Miss Alice Hayman) gained the Bronze Medal for pianoforte-playing.

FOREIGN AND COLONIAL NEWS.

AUSTRALIA.

Melbourne papers speak well of a paper read in that city by Mr. E. P. Hollander (a young gentleman under 21), on "Some Aspects of Jewish Character." Mr. Hollander is a son of Mr. David Hollander, of Birmingham.

AUSTRIA-HUNGARY.

Dr. Bernhard Barber, for 26 years Secretary to the Landesgerichtsrath at Czernowitz, has been granted the title of Landesgerichtsrath. He is the first Jew to hold this judicial office in the Bukowina.

Herr Arnold Krasny has had the honour of receiving the degree of Doctor of Laws at the University of Vienna, Sub Auspicio Imperatoris. This distinction, conferred with the direct sanction of the Emperor, has given great satisfaction to Jewish scholars.

Countess Nikolaus Esterhazy (née Princess Schwarzenberg) greatly distinguished herself at a fire which nearly destroyed the synagogue and Jewish school at Esakvar, on Saturday week. Happily, there was no necessity to rescue lives, but there was much valuable property on the premises, which the Countess was chiefly instrumental in saving from the fire at great risk to herself.

The *Deutsche Zeitung*, a well-known Vienna newspaper which for many years represented Liberal views, has now become an organ of the German National Anti-Semites.

DENMARK.

On the occasion of the celebration of the silver wedding of the Crown Prince and Crown Princess of Denmark a deputation of the Jewish community of Copenhagen, consisting of the Chief Rabbi Simonsen, State Counsellor I. Glückstadt and Herr Adolph Levin, President and Vice-President of the Council of Representatives respectively, offered in the name of the congregation their loyal and cordial congratulations to their Royal Highnesses. The Crown Prince, replying at some length to the address of the Chief Rabbi, expressed the genuine pleasure he felt that the Jews of Denmark, by virtue of their deeds and their position, enjoyed the esteem and appreciation of their fellow-citizens, and that no spark of that blasting fire which religious and racial hatred had inflamed had found, nor, with the help of God, ever would find entrance on Danish soil. In the evening the members of the deputation were present at the state supper held at the palace of the Crown Prince.

FRANCE.

At a meeting of the Academy of Medicine held last week, Professor Dieulafoy submitted to his colleagues a communication relating to Dr. Dembo's works on the different methods of killing animals. He fully endorsed Dr. Dembo's conclusions in favour of the Jewish method, based on hygiene and humanity. The members of the academy listened with profound interest to Professor Dieulafoy's report, and were much impressed by the thesis he had submitted to them.

Among the recent additions to the roll of Chevalier of the Legion of Honour are M. Jacques Auscher, Grand Rabbin of Besançon, and Dr. Anselme Weil, Chief Physician of the Rothschild Hospital in Paris.

GERMANY.

Yet another prominent anti-Semite has been unmasked. Börger, of the anti-Semitic organ, *Reform*, at Dortmund, has been sentenced to one year's imprisonment for forgery and fraud. It is curious to note that these are the crimes to which German anti-Semites, as far as they have been found out, are addicted.

Our contemporary, the *Israelit* of Mayence, has received a contribution to its columns from a quarter which seldom furnishes writers to the Jewish press in Germany. The contributor is a member of the aristocracy, the Countess Victorine Butler-Harmausen, and the object of her article was to demonstrate, by the light of facts, the inanity of the charges made by anti-Semitism against the Jews.

The North German anti-Semites have spread a report that the Government of Baden has prohibited the teaching of the Shulchan Aruch in schools as being an immoral book. There is no truth whatsoever in this statement. The real fact is as follows. The Director of a private Jewish school has used the Kizzur Shulchan Aruch as a text book, which his pupils have to translate. The Jewish Ecclesiastical Authorities, however, have pointed out that the Kizzur is not suitable for a school book and contains matters which cannot well be discussed with children.

The Executive Committee of the Union of German Rabbis has issued a circular notifying that the 10th August (to-day) is the 100th anniversary of the birth of the late Leopold Zunz (according to the Hebrew date the anniversary will fall on the 16th), and recommending that the event be marked by the preaching of commemorative sermons in the various synagogues.

In connection with the 350th anniversary of the foundation of the University at Königsberg, Dr. Lazar Cohn, Privatdocent for Medical Chemistry, has been appointed Professor. He is but thirty-six years of age, and is son of Herr Lazarus Samson Cohn, head of a leading firm of bankers at Hamburg. The new Professor practises at the laboratory of Professor Jaffé, another coreligionist, at the Königsberg University, which has long been distinguished for its liberal attitude towards Jewish students. As far back as 1712, when fanatical intolerance still had the upper hand in other parts of Germany, Rabbi Solomon Fürst was enabled to matriculate at the University, and five years later he received permission to reside in the principal part of the town. The famous philosopher Kant, as his correspondence with Moses Mendelssohn shows, attached to himself a number of young Jews, who displayed marked appreciation of his teachings. Former Jewish students have not been unmindful of the benefits conferred by the University upon them, and especially on those who came thither from Slav countries, as is attested by the numerous valuable foundations created by Jews.

ITALY.

The Italian Government is increasing the number of Jews holding high appointments in the diplomatic service. The latest addition to the number is Signor Polacco, who has been gazetted Minister Plenipotentiary to the Argentine Republic.

The Queen of Italy has sent a very cordial letter to Dr. A. Berliner, in which her Majesty expresses to him her appreciation of his extremely interesting work on the history of the Jews in Rome.

PALESTINE.

The Turkish Department of Public Works has ordered the immediate repair of the old aqueducts of Solomon in Jerusalem. These aqueducts will bring the water to the city from the fountains of Arroul. A tunnel is to be built 3,750 metres long, and is to cost £80,000. The aqueduct was still in working order in the time of Christ.—*Daily News.*

SOUTH AFRICA.

A recent Regimental Ball of the Kimberley Rifles was made the occasion for the presentation of an illuminated address to Lieut.-Colonel David Harris, the Commanding Officer, on his promotion to that rank. Sergeant-Major White, in making the presentation, said that the Governor of the Colony had this year for the first time extended to the officers of the Colonial Forces the honours usually distributed on the Queen's birthday, and the members of the Serjeants' Mess of the Kimberley Rifles were very proud of the fact that Colonel Harris [illegible] of the first selected by his Excellency the Governor for that distin[illegible] honour. Knowing some of the difficulties not only of establishing a [illegible] that kind, but also of maintaining its strength, he (Sergeant-Major White) could safely say that no other gentleman in the Colony could so ably have piloted the Regiment through all its difficulties and have brought it to its present state of efficiency as Colonel Harris had done.

The Address stated that the signal mark of recognition of Colonel Harris's personal merit as a Commanding Officer and his long and valuable services in the cause of Volunteering added a large amount of prestige to the Regiment, and that the non-commissioned officers had the greatest pride in serving under an officer so highly appreciated by the military authorities of the Cape Colony.

TURKEY.

The Chief Rabbi of Turkey received a message of warm greeting from the Sultan on visiting the Yildiz Palace to offer his best wishes to his Majesty on the occasion of the Mahomedan new year.

M. Victor Effendi Mizrahi, manager of the house of Camondo in Constantinople, has been decorated by the King of Servia with the Takova Order, First Class.

THE JEWS IN RUSSIA.

[FROM OUR CORRESPONDENT.]

ODESSA, 3rd AUGUST, 1894.

The Russian press reproduces the instructions recently issued by the Jewish Colonising Association to its representatives in Russia. The *Warschavsky Dnievnick*, in welcoming the extension of the programme of activity of the Association, as shown in those instructions, remarks as follows:—

"Such widening of the programme of activity of the Association, as also the permission it simultaneously obtained to appoint its representatives in localities inhabited by Jews, will have a great significance in the future, even by the limitation of the means of assistance held out to the emigrating Jews, as contained in paragraphs 5 and 6 of the Instructions. But even within these by far not narrow limitations, the Jewish Colonising Association is able to attain very much and place the matter of emigration of Jews from Russia on a wider basis than heretofore, although this may depend upon the goodwill of the chief managers of the Association and the energy of its organs."

According to the *Voskhod*, the well-known North American preacher and public worker, Dr. Joseph Krauskopf (one of the organisers of the despatch of grain to Russia for distribution among the sufferers from famine in 1892), has recently arrived at St. Petersburg. The object of his visiting the capital of Russia is to propose the formation of a series of agricultural colonies in Russia for indigent Jews. Dr. Krauskopf has secured in North America the sympathy of charitable persons ready to assist him in his enterprise with large donations. With the assistance of the United States Embassy at St. Petersburg, Dr. Krauskopf has succeeded in communicating his plan to a local dignitary who is in sympathy with the proposal of establishing Jewish colonies in the less populous parts of the Russian Empire, and promised his assistance in the matter.

Dr. Krauskopf has availed himself of the opportunity of his sojourn in Russia in order to gather opinions as to the advisability of his project, and generally the views of the more prominent members of both Russian society and Jewish intelligent circles as to the present state of the Jewish Question. Dr. Krauskopf has, amongst others, interviewed at St. Petersburg some members of the Jewish Agricultural Fund and of Baron Hirsch's Colonising Association, as also Mr. V. S. Solovyoff and other representatives of Russian and Russo-Jewish literature. From St. Petersburg Dr. Krauskopf proceeded to the Jewish Pale of Settlement with a view to acquaint himself personally with the economical state of the Jewish population, and with the success of the Jewish agricultural colonies in Southern Russia.

FATAL EXPLOSION AT CORFU.

A Reuter's telegram from Corfu says: A terrible explosion took place yesterday (Wednesday) in the Jews' quarter through the accidental bursting of a gun shell. Five men were killed on the spot, three others were mortally wounded, and four more received serious injuries. The affair caused a great sensation throughout the town.

THE BIRTH OF A PRINCE.—In the address to the Duke and Duchess of York, printed in our last issue, the words, "an occasion of so much universal rejoicing" should have been "an occasion of such universal rejoicing."—The christening gift of Messrs. Raphael Tuck and Sons, Her Majesty's publishers, to the infant Prince, is a cot coverlet of white satin bordered with Honiton lace, in the centre of which the Royal Crown is embroidered in delicately shaded silk, while on the left, worked in pale gold, appears the motto, "Angels guard thee." Encircling the crown are painted seven cherubs, scattering buds and petals of York roses as they hover round. The case in which the coverlet is contained is a fine specimen of the wood carver's art. The Queen, in inspecting the coverlet, graciously requested Messrs. Raphael Tuck and Sons, through Sir Henry Ponsonby, to have a photograph of it taken and sent on to Osborne. Sir Francis de Winton's letter of acceptance to Messrs. R. Tuck and Sons, states that Her Royal Highness the Duke of York is desirous that this expression of her thanks for the very beautiful coverlet should be conveyed to the workers.

MR. M. SEIGENBERG, a member of the Hackney Vestry, is a candidate for a seat on the new Parish Council, which is to replace the former body.

THE collection of the members of the Vine Court Synagogue towards the Metropolitan Hospital Fund amounted to £2 3s. 6d.

MISS CISSIE DAINES, pupil of Miss Marie Ethel Barnett, bronze and silver medallist, of 107, Shirland Gardens, W., has passed the recent Junior Trinity Examination.

MISS JULIE SEELMAN (13), has gained an exhibition of £5 at the Guildhall School of Music.

THE twenty-first annual dinner of the employés of Messrs. L. and P. Walter and Son, of Church Street, Spitalfields, was held on the 7th inst., at the Seabrook Hotel, Hythe. The Chair and Vice-Chair were respectively occupied by Mr. David and Mr. Michael Walter. The toast of the "Firm" was received with exceptional cordiality, while those of both the "Chairman" and the "Vice-Chairman" were endorsed with enthusiasm. An excellent repast was followed by an entertainment organised by Messrs. S. A. Allworth and J. Warner.

GERMAN HOSPITAL, DALSTON.—During the month of July last, 120 In-patients were admitted of whom 19 were of the Jewish religion. Number of Out-patients, 4,226, namely: At the Hospital Dispensary, 2,966, of which 1,249* were new cases; Eastern Dispensary, 892, of which 420 were new cases; Eastern Dispensary, 368, of which 87 were new cases. *Of which 179 were cases of accidents.—H. Gülich, Supeaintendent.

THROAT AFFECTIONS AND HOARSENESS.—All suffering from irritation of the throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous "lozenges" are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches" are on the Goverment stamp around each box. Of all chemists.—[ADVT.]

"FOR THE BLOOD IS THE LIFE."—Clarke's World-famed blood Mixture warranted to cleanse the blood from all impurities from whatever causes arising. For Scrofula, Scurvy, Eczema, Skin and Blood Diseases, Pimples and Sores of all kinds its effects are marvellous. Thousands of testimonials. In bottles 2/9 and 11/- each, of all chemists. Ask for Clarke's Blood Mixture and do not be persuaded to take an imitation.—[ADVT.]

THE PROVINCES.

BIRMINGHAM.

Daisy Levetus (aged 13½ years), daughter of Mr. Edward Levetus, of Edgbaston, was awarded the first Junior Scholarship, value £22, at King Edward's High School for Girls, Birmingham. She also received a class prize, and distinguished herself for Latin, German, French, history, geography and arithmetic. This young lady gained a Foundation Scholarship before she had completed her 9th year.

DOVER.

Samuel Cohen, Dover National School, has gained a third prize (£1) offered by the Government of Canada, through the High Commissioner in London, for essays by pupils of schools in the United Kingdom, on the history, geography and resources of Manitoba and the North West Territories of Canada.

DUBLIN.

On Thursday, the 26th ult., the pupils of the Adelaide Road National School (late Dublin Hebrew School), numbering about 100, with their teachers, some members of the Committee, and friends of the institution, spent a happy day at "Bray," a favourite seaside resort. During the day, the children were regaled with sweets and fruit, and later on were provided with an excellent tea. The children gave hearty cheers for all who had contributed to the day's pleasure.

DUNDEE.

Mr. J. H. Cohen, ex-President of the Dundee Hebrew congregation, writes to us:—Allow me to correct an error of your correspondent, and my friend, Mr. L. E. White. Mr. Zamek is the worthy President, and the Rev. Mr. Littmann, the Shochet of the Aberdeen Hebrew Congregation, not Dundee, as stated. Allow me also to state that it was by the Rev. S. Rosenzweig and myself that arrangements were first made for the supply of Scotch kosher beef to London.

HULL.

The Rev. H. Silverblatt, preaching at the Hull Beth Hamedrash on Sabbath last, impressed on his hearers the urgent need of forming a society for providing food for Sabbaths and Festivals to the stranger. He explained various reasons for the necessity of such an institution, especially in a town like Hull, where the influx of victims of Russian persecution is very great.

LEEDS.

The Committee of the New Briggate Synagogue have met with a scanty response to their appeal for the Building Fund of the much-needed new synagogue now in course of construction. There is still a deficiency of over £700, and unless liberal aid be speedily forthcoming the building cannot be completed.

MANCHESTER.

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A general meeting of the Hebrew Board of Guardians was held on Sunday, the President in the Chair. The half-yearly balance-sheet was passed as being satisfactory. The President and Treasurer, Messrs. Isaac Hush and J. Wilson, were heartily congratulated upon the excellent work they had performed during their term of office.

NOTTINGHAM.

Miss Evelyn Rabinovitch, daughter of Mr. and Mrs. J. Rabinovitch, has passed the recent local examination of the Victoria College of Music, London, and has been placed in the "Honours" Division for pianoforte playing, having obtained the highest number of marks at the examination. Miss Rabinovitch is a pupil of Mr. S. Waite, Mus. Bac.

[*Provincial Correspondents are reminded that reports should be despatched as early in the week as possible*].

MISS EDITH SILVERMANN, who passed the College of Preceptors Examination, First Class, in Hebrew, was prepared for this subject only by Miss Aguilar.

THE ADMIRATION OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural colour and beauty.—[ADVT.]

AN EXCITING RACE is generally witnessed when the sister Universities of Oxford and Cambridge meet to try issues on the Thames. The public know, at least, that the race will be rowed fair, and that the best crew will win. In our everyday struggle of life, again, it is usually the best man that wins—the best in mind and body—the man who keeps his head clear, his frame strong, and his system healthy. This is best effected by those who take regularly Holloway's Pills. This simple family medicine is an infallible cure for flatulency, indigestion—that demon of our modern civilisation—loss of appetite, a disordered liver, and all impurities of the blood.—[ADVT.]

PULVERMACHER'S

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An Effective Remedy for various diseases, especially Nerve Exhaustion Gout, Rheumatism, and Kindred Complaints. Guaranteed to convey a current through the body, or money refunded.

High Medical Authorities, including Sir Charles Locock, Sir Henry Holland, and Sir William Fergusson, Physicians to H.M. the Queen; also Sir E. H. Sieveking, Physician to H.R.H. the Prince of Wales, and Dr. J. Russell Reynolds have testified to the genuine character of Pulvermacher's Appliances.

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PULVERMACHER & Co., 194, REGENT STREET, W.

IS THIS SAYING A TRUE ONE?

"*Love, like water, only flows downhill.*"

Do you know who first said that? or wrote it? I don't know myself. But it is a keen saying. Maybe you don't catch the meaning exactly. Depends on who you are. If you are an elderly man or woman, with children grown, or fast growing out of hand. you will understand it. Yes, yes; and possibly the thought may stir up bitter regrets here and there.

Now don't any of you strike back before you are hit. The author of that sharp sentence doesn't mean to say that all children are ungrateful—but there! He didn't explain it, nor shall I.

One, two, three. Here are three short letters, all from mothers; and all about daughters, Read them, please, and then we will have a dozen words of talk.

"Five years ago," says the first, "my daughter fell ill. She seemed tired and languid. We could scarcely induce her even to taste food. She said she didn't want it, had no relish for it. When she did eat a trifle she complained of weight and pain at the chest; and her face would flush up. She was weak and miserable. Nothing gave her any strength. No medical treatment helped her. For two whole years she was like this. We were worried, and didn't know what to do. It was then I first read of your remedy. She began taking it, and in a few days felt better; and was soon quite cured. You may suppose that we were both surprised and thankful. Since then I have always kept a bottle in the house as a family medicine. (Signed) (Mrs.) Evelina Loxley, Pandora House, Station Road, Harborne, near Birmingham, January 10th, 1893.'

"In March, 1890," says the second, "my daughter complained of a sinking, weary, and tired feeling. Her appetite was poor, and she had great pain at the chest, sides, and back. She was pale and transparent, as though her blood had lost its colour. Her heart palpitated, and she grew so weak she could hardly walk. I became very anxious about her. We did everything we knew. and consulted a doctor; but she got no better. After two years of this we heard of your medicine, and began giving it to her. In a few days her appetite returned, and her food agreed with her. Then her colour came back, and she got strong and well. Since then she has enjoyed the best of health. To show how gratitude I freely consent to the publication of this letter. (Signed) Mrs. Julia Stebbing, Barford, Wymondham, Norfolk, March 22nd, 1893."

"Sixteen years ago," says the third, "my daughter had an attack of scarlet fever, which left her very weak and miserable. After all she ate she suffered terribly. She had scarcely any appetite. She became weaker and weaker until she could only walk in a feeble, spiritless way.

"I was constantly calling in a doctor, but his medicine seemed to do her no good. I took her to Bournemouth, but the change was of no avail. A friend of ours, Mr. Hutchins, of walpole Street, London, urged us to try your remedy. We did so; and soon she began to eat and gain strength. In a few weeks by continuing to take it, she was hearty and well as ever. It gives me pleasure to state these facts. All mothers should keep this wonderful medicine in the house. (Signed) (Mrs.) A.S. Harmer, White Horse Hotel, Weymouth, March 10th, 1893."

In their anxiety about their daughters these good women felt only as all mothers feel. The current of love, running downhill from parents to children, is a mighty river. With what toils and watchings and cares and sacrifices it is exemplified. Does it run backwards as strongly? I am afraid not. Solve the mystery for yourself,

But whether they are grateful or not the young people will fall ill. Youth is a perilous time. Parents cannot be too much on guard. The first signs of ill health should not be overlooked or made light of. The remedy these ladies finally employed (Mother Seigel's Curative Syrup) ought to be even nearer than the nearest chemist shop; it ought to be right on the shelf

FOREIGN AND COLONIAL NEWS.

AUSTRALIA.

Melbourne papers speak well of a paper read in that city by Mr. E. P. Hollander (a young gentleman under 21), on "Some Aspects of Jewish Character." Mr. Hollander is a son of Mr. David Hollander, of Birmingham.

AUSTRIA-HUNGARY.

Dr. Bernhard Barber, for 26 years Secretary to the Landesgerichtsrath at Czernowitz, has been granted the title of Landesgerichtsrath. He is the first Jew to hold this judicial office in the Bukowina.

Herr Arnold Krasny has had the honour of receiving the degree of Doctor of Laws at the University of Vienna, Sub Auspicio Imperatoris. This distinction, conferred with the direct sanction of the Emperor, has given great satisfaction to Jewish scholars.

Countess Nikolaus Esterhazy (née Princess Schwarzenberg) greatly distinguished herself at a fire which nearly destroyed the synagogue and Jewish school at Esakvar, on Saturday week. Happily, there was no necessity to rescue lives, but there was much valuable property on the premises, which the Countess was chiefly instrumental in saving from the fire at great risk to herself.

The *Deutsche Zeitung*, a well-known Vienna newspaper which for many years represented Liberal views, has now become an organ of the German National Anti-Semites.

DENMARK.

On the occasion of the celebration of the silver wedding of the Crown Prince and Crown Princess of Denmark a deputation of the Jewish community of Copenhagen, consisting of the Chief Rabbi Simonsen, State Counsellor I. Glückstadt and Herr Adolph Levin, President and Vice-President of the Council of Representatives respectively, offered in the name of the congregation their loyal and cordial congratulations to their Royal Highnesses. The Crown Prince, replying at some length to the address of the Chief Rabbi, expressed the genuine pleasure he felt that the Jews of Denmark, by virtue of their deeds and their position, enjoyed the esteem and appreciation of their fellow-citizens, and that no spark of that blasting fire which religious and racial hatred had inflamed had found, nor, with the help of God, ever would find entrance on Danish soil. In the evening the members of the deputation were present at the state supper held at the palace of the Crown Prince.

FRANCE.

At a meeting of the Academy of Medicine held last week, Professor Dieulafoy submitted to his colleagues a communication relating to Dr. Dembo's works on the different methods of killing animals. He fully endorsed Dr. Dembo's conclusions in favour of the Jewish method, based on hygiene and humanity. The members of the academy listened with profound interest to Professor Dieulafoy's report, and were much impressed by the thesis he had submitted to them.

Among the recent additions to the roll of Chevalier of the Legion of Honour are M. Jacques Auscher, Grand Rabbin of Besançon, and Dr. Anselme Weil, Chief Physician of the Rothschild Hospital in Paris.

GERMANY.

Yet another prominent anti-Semite has been unmasked. Börger, of the anti-Semitic organ, *Reform*, at Dortmund, has been sentenced to one year's imprisonment for forgery and fraud. It is curious to note that these are the crimes to which German anti-Semites, as far as they have been found out, are addicted.

Our contemporary, the *Israelit* of Mayence, has received a contribution to its columns from a quarter which seldom furnishes writers to the Jewish press in Germany. The contributor is a member of the aristocracy, the Countess Victorine Butler-Harmausen, and the object of her article was to demonstrate, by the light of facts, the inanity of the charges made by anti-Semitism against the Jews.

The North German anti-Semites have spread a report that the Government of Baden has prohibited the teaching of the Shulchan Aruch in schools as being an immoral book. There is no truth whatsoever in this statement. The real fact is as follows. The Director of a private Jewish school has used the Kizzur Shulchan Aruch as a text book, which his pupils have to translate. The Jewish Ecclesiastical Authorities, however, have pointed out that the Kizzur is not suitable for a school book and contains matters which cannot well be discussed with children.

The Executive Committee of the Union of German Rabbis has issued a circular notifying that the 10th August (to-day) is the 100th anniversary of the birth of the late Leopold Zunz (according to the Hebrew date the anniversary will fall on the 16th), and recommending that the event be marked by the preaching of commemorative sermons in the various synagogues.

In connection with the 350th anniversary of the foundation of the University at Königsberg, Dr. Lazar Cohn, Privatdocent for Medical Chemistry, has been appointed Professor. He is but thirty-six years of age, and is son of Herr Lazarus Samson Cohn, head of a leading firm of bankers at Hamburg. The new Professor practises at the laboratory of Professor Jaffé, another coreligionist, at the Königsberg University, which has long been distinguished for its liberal attitude towards Jewish students. As far back as 1712, when fanatical intolerance still had the upper hand in other parts of Germany, Rabbi Solomon Fürst was enabled to matriculate at the University, and five years later he received permission to reside in the principal part of the town. The famous philosopher Kant, as his correspondence with Moses Mendelssohn shows, attached to himself a number of young Jews, who displayed marked appreciation of his teachings. Former Jewish students have not been unmindful of the benefits conferred by the University upon them, and especially on those who came thither from Slav countries, as is attested by the numerous valuable foundations created by Jews.

ITALY.

The Italian Government is increasing the number of Jews holding high appointments in the diplomatic service. The latest addition to the number is Signor Polacco, who has been gazetted Minister Plenipotentiary to the Argentine Republic.

The Queen of Italy has sent a very cordial letter to Dr. A. Berliner, in which her Majesty expresses to him her appreciation of his extremely interesting work on the history of the Jews in Rome.

PALESTINE.

The Turkish Department of Public Works has ordered the immediate repair of the old aqueducts of Solomon in Jerusalem. These aqueducts will bring the water to the city from the fountains of Arroul. A tunnel is to be built 3,750 metres long, and is to cost £80,000. The aqueduct was still in working order in the time of Christ.—*Daily News.*

SOUTH AFRICA.

A recent Regimental Ball of the Kimberley Rifles was made the occasion for the presentation of an illuminated address to Lieut.-Colonel David Harris, the Commanding Officer, on his promotion to that rank. Sergeant-Major White, in making the presentation, said that the Governor of the Colony had this year for the first time extended to the officers of the Colonial Forces the honours usually distributed on the Queen's birthday, and the members of the Serjeants' Mess of the Kimberley Rifles were very proud of the fact that Colonel Harris was one of the first selected by his Excellency the Governor for that distinguished honour. Knowing some of the difficulties not only of establishing a corps of that kind, but also of maintaining its strength, he (Sergeant-Major White) could safely say that no other gentleman in the Colony could so ably have piloted the Regiment through all its difficulties and have brought it to its present state of efficiency as Colonel Harris had done.

The Address stated that the signal mark of recognition of Colonel Harris's personal merit as a Commanding Officer and his long and valuable services in the cause of Volunteering added a large amount of prestige to the Regiment, and that the non-commissioned officers had the greatest pride in serving under an officer so highly appreciated by the military authorities of the Cape Colony.

TURKEY.

The Chief Rabbi of Turkey received a message of warm greeting from the Sultan on visiting the Yildiz Palace to offer his best wishes to his Majesty on the occasion of the Mahomedan new year.

M. Victor Effendi Mizrahi, manager of the house of Camondo in Constantinople, has been decorated by the King of Servia with the Takova Order, First Class.

THE JEWS IN RUSSIA.

[FROM OUR CORRESPONDENT.]

ODESSA, 3rd AUGUST, 1894.

The Russian press reproduces the instructions recently issued by the Jewish Colonising Association to its representatives in Russia. The *Warschavsky Dnievnick*, in welcoming the extension of the programme of activity of the Association, as shown in those instructions, remarks as follows:—

"Such widening of the programme of activity of the Association, as also the permission it simultaneously obtained to appoint its representatives in localities inhabited by Jews, will have a great significance in the future, even by the limitation of the means of assistance held out to the emigrating Jews, as contained in paragraphs 5 and 6 of the Instructions. But even within these by far not narrow limitations, the Jewish Colonising Association is able to attain very much and place the matter of emigration of Jews from Russia on a wider basis than heretofore, although this may depend upon the goodwill of the chief managers of the Association and the energy of its organs."

According to the *Voskhod*, the well-known North American preacher and public worker, Dr. Joseph Krauskopf (one of the organisers of the despatch of grain to Russia for distribution among the sufferers from famine in 1892), has recently arrived at St. Petersburg. The object of his visiting the capital of Russia is to propose the formation of a series of agricultural colonies in Russia for indigent Jews. Dr. Krauskopf has secured in North America the sympathy of charitable persons ready to assist him in his enterprise with large donations. With the assistance of the United States Embassy at St. Petersburg, Dr. Krauskopf has succeeded in communicating his plan to a local dignitary who is in sympathy with the proposal of establishing Jewish colonies in the less populous parts of the Russian Empire, and promised his assistance in the matter.

Dr. Krauskopf has availed himself of the opportunity of his sojourn in Russia in order to gather opinions as to the advisability of his project, and generally the views of the more prominent members of both Russian society and Jewish intelligent circles as to the present state of the Jewish Question. Dr. Krauskopf has, amongst others, interviewed at St. Petersburg some members of the Jewish Agricultural Fund and of Baron Hirsch's Colonising Association, as also Mr. V. S. Solovyoff and other representatives of Russian and Russo-Jewish literature. From St. Petersburg Dr. Krauskopf proceeded to the Jewish Pale of Settlement with a view to acquaint himself personally with the economical state of the Jewish population, and with the success of the Jewish agricultural colonies in Southern Russia.

FATAL EXPLOSION AT CORFU.

A Reuter's telegram from Corfu says: A terrible explosion took place yesterday (Wednesday) in the Jews' quarter through the accidental bursting of a gun shell. Five men were killed on the spot, three others were mortally wounded, and four more received serious injuries. The affair caused a great sensation throughout the town.

THE BIRTH OF A PRINCE.—In the address to the Duke and Duchess of York, printed in our last issue, the words, "an occasion of so much universal rejoicing" should have been "an occasion of such universal rejoicing."—The christening gift of Messrs. Raphael Tuck and Sons, Her Majesty's publishers, to the infant Prince, is a cot coverlet of white satin bordered with Honiton lace, in the centre of which the Royal Crown is embroidered in delicately shaded silk, while on the left, worked in pale gold, appears the motto, "Angels guard thee." Encircling the crown are painted seven cherubs, scattering buds and petals of York roses as they hover round. The case in which the coverlet is contained is a fine specimen of the wood carver's art. The Queen, in inspecting the coverlet, graciously requested Messrs. Raphael Tuck and Sons, through Sir Henry Ponsonby, to have a photograph of it taken and sent on to Osborne. Sir Francis de Winton's letter of acceptance to Messrs. R. Tuck and Sons, states that Her Royal Highness the Duke of York is desirous that this expression of her thanks for the very beautiful coverlet should be conveyed to the workers.

MR. M. SEIGENBERG, a member of the Hackney Vestry, is a candidate for a seat on the new Parish Council, which is to replace the former body.

THE collection of the members of the Vine Court Synagogue towards the Metropolitan Hospital Fund amounted to £2 3s. 6d.

MISS CISSIE DAINES, pupil of Miss Marie Ethel Barnett, bronze and silver medallist, of 107, Shirland Gardens, W., has passed the recent Junior Trinity Examination.

MISS JULIE SEELMAN (13), has gained an exhibition of £5 at the Guildhall School of Music.

THE twenty-first annual dinner of the employés of Messrs. L. and P. Walter and Son, of Church Street, Spitalfields, was held on the 7th inst., at the Seabrook Hotel, Hythe. The Chair and Vice-Chair were respectively occupied by Mr. David and Mr. Michael Walter. The toast of the "Firm" was received with exceptional cordiality, while those of both the "Chairman" and the "Vice-Chairman" were endorsed with enthusiasm. An excellent repast was followed by an entertainment organised by Messrs. S. A. Allworth and J. Warner.

GERMAN HOSPITAL, DALSTON.—During the month of July last, 120 In-patients were admitted of whom 19 were of the Jewish religion. Number of Out-patients, 4,226, namely: At the Hospital Dispensary, 2,966, of which 1,249* were new cases; Eastern Dispensary, 892, of which 420 were new cases; Eastern Dispensary, 368, of which 87 were new cases. *Of which 179 were cases of accidents.—H. Gülich, Supeaintendent.

THROAT AFFECTIONS AND HOARSENESS.—All suffering from irritation of the throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous "lozenges" are now sold by most respectable chemists in this country at 1s. 1½d. per box. People troubled with a "hacking cough," a "slight cold" or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Asthmatic affections. See that the words "Brown's Bronchial Troches" are on the Goverment stamp around each box. Of all chemists.—[ADVT.]

"FOR THE BLOOD IS THE LIFE."—Clarke's World-famed blood Mixture warranted to cleanse the blood from all impurities from whatever causes arising. For Scrofula, Scurvy, Eczema, Skin and Blood Diseases, Pimples and Sores of all kinds its effects are marvellous. Thousands of testimonials. In bottles 2/9 and 11/- each, of all chemists. Ask for Clarke's Blood Mixture and do not be persuaded to take an imitation. —[ADVT.]

THE PROVINCES.

BIRMINGHAM.

Daisy Levetus (aged 13½ years), daughter of Mr. Edward Levetus, of Edgbaston, was awarded the first Junior Scholarship, value £22, at King Edward's High School for Girls, Birmingham. She also received a class prize, and distinguished herself for Latin, German, French, history, geography and arithmetic. This young lady gained a Foundation Scholarship before she had completed her 9th year.

DOVER.

Samuel Cohen, Dover National School, has gained a third prize (£1) offered by the Government of Canada, through the High Commissioner in London, for essays by pupils of schools in the United Kingdom, on the history, geography and resources of Manitoba and the North West Territories of Canada.

DUBLIN.

On Thursday, the 26th ult., the pupils of the Adelaide Road National School (late Dublin Hebrew School), numbering about 100, with their teachers, some members of the Committee, and friends of the institution, spent a happy day at "Bray," a favourite seaside resort. During the day, the children were regaled with sweets and fruit, and later on were provided with an excellent tea. The children gave hearty cheers for all who had contributed to the day's pleasure.

DUNDEE.

Mr. J. H. Cohen, ex-President of the Dundee Hebrew congregation, writes to us:—Allow me to correct an error of your correspondent, and my friend, Mr. L. E. White. Mr. Zamek is the worthy President, and the Rev. Mr. Littmann, the Shochet of the Aberdeen Hebrew Congregation, not Dundee, as stated. Allow me also to state that it was by the Rev. S. Rosenzweig and myself that arrangements were first made for the supply of Scotch kosher beef to London.

HULL.

The Rev. H. Silverblatt, preaching at the Hull Beth Hamedrash on Sabbath last, impressed on his hearers the urgent need of forming a society for providing food for Sabbaths and Festivals to the stranger. He explained various reasons for the necessity of such an institution, especially in a town like Hull, where the influx of victims of Russian persecution is very great.

LEEDS.

The Committee of the New Briggate Synagogue have met with a scanty response to their appeal for the Building Fund of the much-needed new synagogue now in course of construction. There is still a deficiency of over £700, and unless liberal aid be speedily forthcoming the building cannot be completed.

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The corner stones of the Manchester Talmud Torah School for the Hebrew education of Jewish children were laid on Monday afternoon. The buildings are being erected in Bent Street, Cheetham, and the western end of the structure when completed will abut upon a new street which it is proposed to call Torah Street. The ceremony took place in the presence of a large gathering of members of the Jewish faith. At present only a portion of the projected scheme is being carried out. This consists of three class-rooms, and a large hall, the latter being 50ft. by 20ft., in which examinations can be held and class instruction also given. It is proposed ultimately to add two wings to the school. At present accommodation is provided for about 300 children, and the estimated cost is about £1,300. The architects are Messrs. Ogden and Charleton, Spring Gardens, Manchester; and the builders, Messrs. W. Brown and Son, Salford. After the reading and chanting of prayers (including the prayer for the Queen and Royal Family) by the Rev. J. Matz and the Rev. Professor Darewski, assisted by a choir, the Rev. J. H. Valentine delivered an address. He said nothing could give them a better or more striking illustration of the noble spirit of the English nation in their love for freedom and toleration and their detestation of anything approaching oppression than that open-air gathering of their coreligionists to lay the memorial stones of the Talmud Torah School. If they contrasted the happy position of their people here with that of their fellows in other parts of the world, they would see that they had indeed cause to be grateful that their lot had been cast in this happy land. Such an event as they were then celebrating would be almost an impossibility in Russia, where not to be an Orthodox Christian amounted almost to a crime. He was especially pleased to see another evidence of the freedom which they enjoyed in the fact that they were permitted to call one of the thoroughfares leading to the school Torah Street. They would all join him in the hope that this country might be under the special protection of the Most High. England would never shut its doors to the alien, and in spite of the little fuss that was being made in the House of Lords, he was sure the noble spirit of Englishmen would never permit the poor sufferer to be crushed under the iron heel of oppression. It was the duty of the Jewish community so to live as to gain the good opinion not only of England, but of the entire Christian community.—(Hear). He urged all to avail themselves of the opportunity of sending their children to the school, and not to neglect the duty of supporting it.—Mr. Ogden gave an explanation of the buildings about to be erected, and expressed the hope that they would be ready for occupation by the Jewish New Year.—Silver trowels were presented by Mr. Lewis Glass and Mr. Louis Cobe, in the name of the Committee, to the following gentlemen, who then laid the memorial stones: Messrs. Philip Frankenstein, Aaron Price, Mark Steinart (President of the Institution), Lazarus Mistovski and Jacob Goodman and Moses Cohen, Treasurers. The assembly then adjourned for refreshments to the Jews' School, rooms in which had been kindly granted by Mr. Harris. The President having taken the chair, proceeded to give a brief sketch of the history of the Institution, from its commencement twelve years ago. He contrasted its small beginning with its present successful position, when it was recognised on all hands as an important communal Institution. It redounded to the credit of the community that Manchester was the first to possess a Talmud Torah building of its own. He hoped other towns would follow the example. The healths of the gentlemen who laid the stones were proposed by the Chairman, Messrs. L. Glass, L. Cobe, B. Tarshish and E. Harris. The toasts were suitably responded to by the recipients of the day's honours. Mr. E. Harris, M.A., expressed his admiration of the perseverance of the Committee in bringing the Institution to its present successful stage. He earnestly hoped that the dream would yet be realised of making the Institution a seat of learning of a higher and more advanced type. The "Prosperity of the Old Congregation" was drunk, and responded to by Mr. L. Cobe and Mr. L. Glass, who expressed their recognition of the merits of the Institution, and wished it every success. The Chairman proposed the health of the local clergy, which was responded to by the Revs. S. Jaffé, A. Cohen, L. Kletz and H. Levin. Mr. E. Harris proposed the health of the Council of Founders, including the Vice-President, Mr. Joseph Taylor, which was responded to by Mr. A. Livingstone. The proceedings concluded with a vote of thanks to the Chair, proposed and supported by Mr. E. Harris and M. A. Sunderland.

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A general meeting of the Hebrew Board of Guardians was held on Sunday, the President in the Chair. The half-yearly balance-sheet was passed as being satisfactory. The President and Treasurer, Messrs. Isaac Hush and J. Wilson, were heartily congratulated upon the excellent work they had performed during their term of office.

NOTTINGHAM.

Miss Evelyn Rabinovitch, daughter of Mr. and Mrs. J. Rabinovitch, has passed the recent local examination of the Victoria College of Music, London, and has been placed in the "Honours" Division for pianoforte playing, having obtained the highest number of marks at the examination. Miss Rabinovitch is a pupil of Mr. S. Waite, Mus. Bac.

[*Provincial Correspondents are reminded that reports should be despatched as early in the week as possible*].

Miss Edith Silvermann, who passed the College of Preceptors Examination, First Class, in Hebrew, was prepared for this subject only by Miss Aguilar.

The Admiration of the World.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural colour and beauty.—[Advt.]

An Exciting Race is generally witnessed when the sister Universities of Oxford and Cambridge meet to try issues on the Thames. The public know, at least, that the race will be rowed fair, and that the best crew will win. In our everyday struggle of life, again, it is usually the best man that wins—the best in mind and body—the man who keeps his head clear, his frame strong, and his system healthy. This is best effected by those who take regularly Holloway's Pills. This simple family medicine is an infallible cure for flatulency, indigestion—that demon of our modern civilisation—loss of appetite, a disordered liver, and all impurities of the blood.—[Advt.]

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IS THIS SAYING A TRUE ONE?

"*Love, like water, only flows downhill.*"

Do you know who first said that? or wrote it? I don't know myself. But it is a keen saying. Maybe you don't catch the meaning exactly. Depends on who you are. If you are an elderly man or woman, with children grown, or fast growing out of hand. you will understand it. Yes, yes; and possibly the thought may stir up bitter regrets here and there.

Now don't any of you strike back before you are hit. The author of that sharp sentence doesn't mean to say that all children are ungrateful—but there! He didn't explain it, nor shall I.

One, two, three. Here are three short letters, all from mothers; and all about daughters, Read them, please, and then we will have a dozen words of talk.

"Five years ago," says the first, "my daughter fell ill. She seemed tired and languid. We could scarcely induce her even to taste food. She said she didn't want it, had no relish for it. When she did eat a trifle she complained of weight and pain at the chest; and her face would flush up. She was weak and miserable. Nothing gave her any strength. No medical treatment helped her. For two whole years she was like this. We were worried, and didn't know what to do. It was then I first read of your remedy. She began taking it, and in a few days felt better; and was soon quite cured. You may suppose that we were both surprised and thankful. Since then I have always kept a bottle in the house as a family medicine. (Signed) (Mrs.) Evelina Loxley, Pandora House, Station Road, Harborne, near Birmingham, January 10th, 1893.'

"In March, 1890," says the second, "my daughter complained of a sinking, weary, and tired feeling. Her appetite was poor, and she had great pain at the chest, sides, and back. She was pale and transparent, as though her blood had lost its colour. Her heart palpitated, and she grew so weak she could hardly walk. I became very anxious about her. We did everything we knew. and consulted a doctor; but she got no better. After two years of this we heard of your medicine, and began giving it to her. In a few days her appetite returned, and her food agreed with her. Then her colour came back, and she got strong and well. Since then she has enjoyed the best of health. To show how gratitude I freely consent to the publication of this letter. (Signed) Mrs. Julia Stebbing, Barford, Wymondham, Norfolk, March 22nd, 1893."

"Sixteen years ago," says the third, "my daughter had an attack of scarlet fever, which left her very weak and miserable. After all she ate she suffered terribly. She had scarcely any appetite. She became weaker and weaker until she could only walk in a feeble, spiritless way.

"I was constantly calling in a doctor, but his medicine seemed to do her no good. I took her to Bournemouth, but the change was of no avail. A friend of ours, Mr. Hutchins, of walpole Street, London, urged us to try your remedy. We did so; and soon she began to eat and gain strength. In a few weeks by continuing to take it, she was hearty and well as ever. It gives me pleasure to state these facts. All mothers should keep this wonderful medicine in the house. (Signed) (Mrs.) A.S. Harmer, White Horse Hotel, Weymouth, March 10th, 1893."

In their anxiety about their daughters these good women felt only as all mothers feel. The current of love, running downhill from parents to children, is a mighty river. With what toils and watchings and cares and sacrifices it is exemplified. Does it run backwards as strongly? I am afraid not. Solve the mystery for yourself,

But whether they are grateful or not the young people will fall ill. Youth is a perilous time. Parents cannot be too much on guard. The first signs of ill health should not be overlooked or made light of. The remedy these ladies finally employed (Mother Seigel's Curative Syrup) ought to be even nearer than the nearest chemist shop; it ought to be right on the shelf

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High Class Modern Education, combined with a Refined Home and Careful Training. Individual care.

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